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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVIII.

JACKSON, MISS., October 28, 1926

NEW SERIES
VOLUME XXVIII. No 42

Write Now For Number of Pledge Cards Needed

OUR LAST CONVENTION CALL

1. \$203,664.74 is the amount received on the Cooperative Program since January 1, 1926.
 2. \$400,000.00 in round numbers is the amount pledged for this year's Cooperative work.
 3. \$200,000.00 of this amount remains unpaid. The payment of this amount by November 1st will clear the State Board's obligations for this Convention year.
 4. A liberal donation from the 886 churches which made no pledges for this year's work will carry us through until January 1, 1927.
 5. A fine spirit is being manifested by many churches and individuals. One of the leading members of the First Church, Gulfport, in response to a letter sent out to deacons made an additional donation above his tithe last Sunday of \$25.00; another in the same Church of \$50.00.
- One of the leading members of Magee Church, who in spite of reverses paid all of his large pledge to the 75 Million Campaign, writes that he has paid up his pledge for the entire year and has more money to contribute, his prosperity having exceeded his expectations for this year.
- Fifth Avenue Church, Hattiesburg, has authorized the Finance Committee, if necessary, to borrow the balance of the unpaid pledge and to send it in by the last of this month.
- The Church at Lyon, through one of its members, states that they expect to make good every dollar of their pledge.
- It is gratifying indeed to find that a few churches are going beyond the amount pledged. We are more hopeful than we were at the last writing. If everywhere our people will catch the spirit, we shall again come to our Convention clear of debt.
- Remember October 31st closes this State Convention year.

R. B. GUNTER, Corresponding Secretary

Dr. J. B. Lawrence recently assisted in a good meeting at Windsor, Mo.

Wm. Lowrey Cooper, son of Rev. W. R. Cooper, is now assistant pastor in one of the Mobile churches.

Pastor John Jeter Hurt, of Jackson, Tenn., assisted Pastor Leland W. Smith in meetings at the Central Church, of Knoxville, Tenn., which resulted in 40 additions, 32 of the number being by baptism.

The law does not hesitate to follow smallpox or typhoid fever or truancy into the home, and the home that makes itself a producing and disseminating center of intoxicating drink, that sends drunken members out upon the streets, or pours alcoholic poison down the throats of its children invites the legal scrutiny of the public.—The Baptist.

We are sorry to learn of the death of Brother S. M. Ellis, who recently underwent an operation in the Baptist Hospital in Memphis. He has for several years been a resident of Memphis and pastor of Evergreen Church. But most of his life was spent in Mississippi. Until he answered a call to preach he was a successful business man. He was graduated from Mississippi College in 1885 and during most of his ministerial life was a resident of Clinton. He was a good preacher and faithful pastor. He was twice married, and is survived by his second wife, and two daughters. His only son preceded him several years.

IMPORTANT NOTICE!

Those expecting to attend the Mississippi Baptist State Convention, Jackson, Mississippi, November 16th, will accommodate the Entertainment Committee by sending their names and addresses to J. H. Wells, Jackson, Mississippi, and will incidentally make sure of a lodging place. Four thousand people are expected in attendance.

—Upon receipt of your names and addresses, the Committee will mail to each a postal card bearing the name and address of the person who will provide lodging and breakfast for you free. You will go to cafes and restaurants for your dinners and suppers.

Bring with you the card bearing name and address of your host, and upon arrival go to the place of registration, present card and receive instruction. Reception Committee will meet trains.

—J. H. Wells, Chairman,
Entertainment Committee,
Jackson, Mississippi.

A brother sends us a letter which he received from one Hallock of Shanghai, China, asking for money to support a school. We know nothing about this man or his institution. He may be all right, but his letter bears the marks of a humbug. He gives no name for his school, no location, no references to men in business or religious work, says nothing of any denominational connection; only a P. O. box. He is a good one to let alone. Give your missionary money to our board.

A. J. Preston, once pastor at Tupelo, becomes pastor at Headland, Ala.

Madam Kolanty is the new minister of the Soviet Russian government to Mexico.

Some ladies are urging a movement to "wear more cotton". We are with you, sisters, with purse and person.

The Main Street Baptist Church of Hattiesburg has just held a very splendid meeting of one week's duration. Twenty-four were added to its membership—ten by baptism and fourteen by letter.

Go to it; and more strength to your arms! A meeting of International Labor Defense representatives in New York denounced the Kowtowing to Queen Marie by the Mayor of New York and Governor Smith, who rose from the "sidewalks of New York". They might include in their condemnation the kowtowing of the same parties to the "high dignitaries of the Roman Catholic Church", recently in New York.

The members of the Young Men's Sunday School Class of the Ellisville Baptist Church met in a special meeting on Oct. 14th, 1926, and named their class "THE BONNARD YOUNG CLASS" as an expression of their love and appreciation for the noble work given them by their teacher, James Bonnard Young, formerly of Oxford. It was voted that the class shall be known by this name through all the years to come.

LOOK THE FIGURES IN THE FACE

I feel that some things might be noted from Dr. Gunter's report of the financial situation in the State, since Jan. 1st, that might be of some interest.

I note that out of 1,682 churches only 879 are reported as having given any thing to missions and benevolence; leaving 803 giving nothing. The total contributions amount to \$176,583.32. Of this amount \$84,588.65 was given by ten associations, and \$91,897.67 was given by sixty associations; \$99.00 miscellaneous.

I note this also, that in only one association in the State, every church contributed to missions and benevolence. Also that in one association only one church (giving \$2.38) out of 24 churches. Again, that in 26 associations more than one half of the churches gave absolutely nothing; and three associations, one half contributed and one half gave nothing. A large number of associations, almost one half the churches, gave nothing.

I said this might be of some interest. It at least ought to make us blush with shame. We are going under a wrong name. These figures show that we are not Mississioary Baptists. I pray you, my brethren, look at these figures. Let's do better.

—M. J. Derrick.

THE BAPTIST RECORD

It may be that a number of us are not taking The Baptist Record, the only thing in print, in the world, that tells what Mississippi Baptists are doing. The price of the paper is \$2.00 a year; but, if you subscribe now, it can be had for the balance of this year and all next year, for that amount. The pastor would be glad to send in your subscription.

THE EASIEST WAY is to put the paper in the budget, and let it come to every member of the church. This is the way it can be done: Those of us who are taking it now, if we put it in the budget, pay our \$2.00 not to The Record, but to the church; and, if enough of us do this, we get our paper, for the same price, while some who may not feel able to take the paper, get it also; and, the theory is, that pretty soon, everybody will be so glad over getting the paper, that all will pay their money, into the budget, and all of us get the paper for \$1.50, whereas those of us who get it now pay \$2.00.—Bulletin of Magnolia Church.

OCCASIONAL SELECTIONS

By J. N. McMillin

"In a recent conversation two (church) officers declared that their church carried upon its rolls over two thousand names and that in the past few years they had added over seventeen hundred members, 'but', continued they, 'we could not find a thousand of them today'. Here was a church that had become engrossed in the passion to add new members. It styled itself 'an evangelistic church', and prided itself upon its popularity with the people. Its ambition was for more members and still more. Either to gratify its own ambition or that of its minister, or both, it had gone on adding members utterly regardless of its obligation to them or to their welfare.

Without doubt Jesus expected his disciples to publish good news as fast and as far as they could, but there is a passion for numbers that is utterly godless. When a church has become so absorbed in adding new members that it fails to care for the members whom it has received it has misconceived its commission. It is no less than a crime to introduce new converts to the church and then utterly disregard their training and education. The church which follows such a policy is itself to blame for the low standard of membership which characterizes it. Many of these churches engrossed with the ambition for numbers would acknowledge, if they spoke

the truth, that confession of faith and baptism are not always accompanied by the evidences of a regenerated and consecrated life. Not that we should hamper the spirit of evangelism in any church, but no church should become so absorbed in the business of evangelism as to prevent it from giving the needed training and education to those whom it has evangelized. Its first duty is to those whom it has introduced into the Christian life."

FIVE LANGUAGES USED IN POLISH BAPTIST CONFERENCE

By Everett Gill, European Representative

The Lodz (Poland) Conference passed into Baptist history. It has been a heartening experience for the Baptist brotherhood of this part of Europe. It may lead to the holding of a polyglot annual meeting. There were five languages used in the meetings—Polish, German, Ukrainian, Czechish and English. The sessions were held in the house of the First German Baptist Church, which with a membership of some 1,200, is the largest Baptist church in Europe. The night meetings, especially the last, were overflowing. The choir music was of a very high order. Before the war the Men's Choir of the church was one of the best in Europe. The hospitality was fine and abundant, though at one time in the period of preparation, the local brotherhood feared they could not meet the situation. This meeting has revealed to these Baptists their possibilities, and this is a great gain.

The city of Lodz is by no means ancient, being less than a century old. It was founded by German refugees fleeing from the terrors of a German uprising in the Fatherland. Among them were some weavers who settled down to their trade on this big road that runs straight from Warsaw through the land. Since this part of Poland, which was under Russia, was short of factories and industries, the small village of weavers quickly grew into a city. It numbers now about 600,000 inhabitants and is one of the outstanding manufacturing cities of Central Europe. Its cotton mills turn out enough cotton goods weekly to belt the earth with a strip of goods a yard wide. The cotton comes from America, Egypt and India. Some of the cotton being woven in the big factories which I can see from my window may have been raised on the plantation of some one who reads this.

Baptists Have Large Program

The Baptist work in Poland is in cooperation with the Northern Baptists, Dr. W. O. Lewis of Missouri being European representative. At present this city is the seat of a theological school, a publishing house and a hospital under the care of splendidly competent deaconesses. These enterprises were made possible through the help of the Northern Baptists.

Up to the present most of the Baptist work has been among the German colonies. There are three German churches in the city. But, a new and hopeful work has been begun among the Polish and other Slav populations which will become increasingly important. Young men of the Polish tongue are being trained and the Polish people are open to the gospel.

This city has a Jewish population of 150,000. The Feast of Tabernacles was being celebrated the day we arrived, and we seemed to be in another Jerusalem. I have never seen so many Jews together outside of New York or the Holy City.

I am sorry to report that Dr. Mullins after the first meeting of the Conference was kept to his room by a threatening cold. It was deemed advisable to remove him to the Baptist hospital from which I am writing. The rest of the party left for Warsaw yesterday. I am remaining behind with Dr. Mullins. We hope to rejoin the party in a week at Riga, Latvia. He is much better; the low fever has left him. The bad weather has given away to sunshine once more.

REFUNDING THE DEBT

J. W. Cammack, Corresponding Secretary
Education Board, Southern Baptist Convention

At the last meeting of the Southern Baptist Convention held last May, the Convention gave the following instruction relative to the funding of the indebtedness of the Boards of the Convention:

"(1) That the Convention instruct the boards and activities to proceed immediately with arrangements for carrying their debts over a reasonable period if this is necessary, if by extending their obligations over a period they can be taken care of gradually without the necessity of too great curtailment in the immediate operations of these boards and activities."

The Convention took this action by adopting the recommendations from the Co-Operative Program Commission. In the same connection, the following statement was adopted by the Convention making special reference to future allocations to the Education Board:

"It is recognized that the allocation to the Education Board will be insufficient to enable the Board to care for its current work and also to meet at once the obligations placed upon said Board by the direct act of the Convention. It is the purpose of the Commission to recommend to the Convention more adequate provision for the Education Board in connection with future allocations, and that the immediate needs of the Board be met, carrying out the suggestion in Recommendation One as already adopted in this report."

At the Annual Meeting of the Education Board, necessary steps were taken to carry out the above instruction of the Convention, and plans have now been completed whereby the total indebtedness of the Education Board has been bonded to be retired over a period of ten years. The contract carried with it a provision whereby after the second year, the bonds may be recalled and principal paid in full at any time.

In view of the fact that a considerable part of the indebtedness of the Education Board had come about from instructions from the Convention to the Education Board to borrow certain sums of money to take care of numerous propositions in which the Education Board had not taken an initiative, it was made a part of the contract with the bonding company that the Education Board will not add to its present financial obligations during the lifetime of these bonds. The placing of this item in the contract with the bonding company met the full approval of the Education Board, and will, we believe meet the full approval of the Convention. If, by any chance, the obligations of Boards can be continually increased, the prospect of paying off the Boards' debts are diminished. The Education Board has resolved in this way to assume no new financial obligations of any character whatever until all of its indebtedness is removed.

BLUE MOUNTAIN COLLEGE ENDOWMENT

In my letter which appeared in The Record for October 14th one paragraph lacked much in point of clearness. I refer to the paragraph immediately preceding the list of Sunday School donations to the Blue Mountain endowment fund. I intended to make it clear in that paragraph that the appended list of pledges included all cash and checks received by the College from Sunday Schools which had contributed in accordance with the promise of Mr. B. B. Jones to double their payments. The list included also a few amounts which had been collected by the Sunday Schools and officially reported to the College but not actually paid to the College. Tupelo was there reported as having given \$375; but when the check arrived it called for \$401.39—the largest gift of any Sunday School to date.

Judge C. P. Long was mainly instrumental in collecting this sum in Tupelo and the amounts sent from eight other Sunday Schools in his judicial district.

Collections made since my last report are as follows:

Academy Church, Tippah County.....	\$ 75.54
Baptist Sunday School, Verona.....	71.00
Baptist S. S., Nettleton.....	41.00
Baptist S. S., Scooba.....	5.00
Baptist S. S., Shannon.....	145.00
Baptist S. S., Plantersville.....	17.00
Buena Vista Baptist S. S.....	20.00
Fulton Baptist S. S.....	61.35
Aberdeen Baptist S. S.....	15.72
Amory Baptist S. S.....	126.50

I trust that many active Sunday School workers read Judge Long's article on our Endowment in The Record last week, also the one by Dr. Lipsey, and will quickly take the steps suggested.

Faithfully yours,

—Lawrence T. Lowrey.

DR. SAMPEY BACK FROM BRAZIL WITH MESSAGE FOR BAPTISTS

By Chas. F. Leek

Professor John R. Sampey, D.D., LL.D., head of the School of Old Testament Interpretation at the Southern Baptist Theological Seminary for forty-one years, arrived in Louisville October 14th, after a four months evangelistic-missionary tour of Brazil at his own expense; appeared before his classes the next morning; and on October 21st, the first Missionary Day of the 1926-27 session, held an audience of faculty, students, and friends that taxed the capacity of the Assembly Hall spell-bound for one hour and forty-five minutes with a vivid portrayal of his experiences while in the South American republic.

Two Brazilians, Reynaldo Purim and Eugene Larinoff, converts of Dr. Sampey's 1925 trip to Brazil, were among the students who met Dr. and Mrs. Sampey at the station. It was the first time that the students had seen Mrs. Sampey, who was Miss Ellen Wood of Birmingham, Ala., until a few days before they sailed for South America last spring. Mrs. Sampey was given a royal welcome at the station and on Missionary Day that was more significant than accorded Marie, Queen of Roumania. Indeed, "Tiglath's" queen is not even second to Queen Marie in queenly beauty. The two newly-weds are so manifestly happy with each other that everyone is truly grateful to God for this holy union.

Professor Sampey in his Missionary Day address indicated that he had taken a new lease on life and on his ministry. He adopted Philippians 3:12 as the sentiment of his heart.

Then Dr. Sampey, in conversational tones that gave evidence of the heart burden he was bearing for Brazil and others, related experiences that are beyond the printed page. He told of preaching on streets, preaching in schools, preaching in homes, preaching in church buildings,—preaching, preaching, preaching Jesus Christ and him crucified, everywhere and every hour, and how over 500 confessed Christ.

He told of natives hungry for the gospel, of our missionaries using their meager salaries to build up their mission stations while their homes go neglected, of seeing through a father's eyes his own daughter with hardly a home in which to live, of missionaries spending their energies and in need of change and rest but afraid to come back to America for fear Baptist selfishness would prohibit their return, of unfinished buildings standing as bald testimonies to Baptist failure, of the "soldiers" at the front waiting for reinforcements that do not come, of large numbers of converts in Christian schools where according to Dr. Sampey are "the finest agencies for evangelizing Brazil", and of many, many other heart gripping experiences.

Would to God we could send such men as Dr.

Sampey to all our foreign fields within the next year and have them come back to go in and out among our people with such vivid portrayals of what they saw. It is our firm conviction that such a program would mean the success of our mission program. Dr. Sampey said, "It would break your hearts to see how glad these missionaries and natives are to see you."

NORTH CHINA

Our field is one of the largest in the North China Mission, consisting of work in six different Counties, including Tsinan the Provincial Capital, where we have our Headquarters and five busy Centers. Our work is scattered over an area of about five thousand square miles with a population of approximately two million people. I do not mean to say we are the only missionaries working in these six Counties. There are several other Missions at work, but we are the only Southern Baptists and our Centers and Out-stations are so located that our work does not overlap that of other Missions. Not only does it not overlap, but there are still hundreds of towns and villages where no work has yet been started and where the people have never heard the first word of the Gospel. In our itineraries we are constantly meeting people who say it is the first time they have ever heard the Gospel of Christ.

The work may be classed as Evangelistic and Educational, though we try not to separate the two, using the schools only as evangelizing agencies.

We have four organized Churches with a membership of about six hundred. As yet we have no ordained native pastors, but each of these churches has an evangelist and some have Bible Women. In the six Counties we have eighteen preaching places, or out-stations. Each of these places has a trained preacher or teacher who leads the meeting and gives out the Gospel to the needy multitudes.

At the beginning of the year the Churches took the responsibility of bearing three tenths of all the expense for carrying on the evangelistic work this year. At first they thought this an impossibility, since most of the Christians are extremely poor and there are famine conditions in some part of the field nearly every year. But when the importance of independence and self support was thoroughly explained to them they decided to make an effort to raise their three tenths. Later when the cut made by the Board was announced it was a joy to see with what courage and faith most of these people decided to swing out. They had been prepared for the shock and some of them felt as we did, that although it would temporarily cripple the work and make it next to impossible for us to go out into new fields which have been ripe for so long, they could, by bearing their share of their local expenses, learn to stand alone and become independent earlier than otherwise.

When the cut of \$850.00 on evangelistic work for this field was announced there was considerable murmuring on the part of many of the weaker Christians, but some of the stronger ones said, "It is all right, we have been helped all these years, it is time we were learning to help ourselves. We don't deserve any help. Whether we receive much or little, it is only grace on the part of the Board, not that we deserve it, so we shall be thankful for any amount we may receive."

We have eighteen Primary Schools and a Boys' and Girls' Boarding School, all of which are a wonderful asset to our work. Before the "cut" came some of these schools were independent so far as Mission funds were concerned. When it was learned that all appropriations for Day Schools were cut several others became independent. However, there are still more than half of these schools which we are continuing to help to the extent of eight tenths of the teacher's

salary. We felt that these schools held such a vital place in our Evangelistic program that we could not afford to discontinue them under any circumstances. So by transferring some small funds and sharing our salary with the teachers the schools have managed to carry on. Through the students in these little schools we have access into the homes of the people, many of which would otherwise be closed to the Gospel indefinitely. More than seventy per cent of the converts on the field were direct or indirect results of the schools. How we do need more funds to open up schools in new villages. Fifty dollars is enough to run one of these village schools one whole year.

In the city of Tsinan we are conducting a Girls' Boarding School. This school had to be closed last Spring owing to lack of funds. It was very hard to have to send the girls away when we were all convinced of the importance of the school, but there was no other way. This Autumn we, by moving the Boys' Boarding School to the country where it takes less to run it, are opening the Girls' School again. Mr. and Mrs. Littlejohn, who came to us from Tsining in the Spring, have charge of the School, as well as the five Centers here in the city. Because we have no funds with which to help poor girls pay their board this term, the students are somewhat fewer.

At each of the centers in the city we have a night school for poor people who work in the day time. Many of these students are adults and we have a splendid opportunity for preaching to them. Much good is being accomplished in this way. Another evangelizing agency is the Reading Room at the different places. Here we keep a supply of good books and magazines and allow the people to come in at will and remain as long as they please. The evangelist has good opportunity for personal work with these people.

We are greatly in need of reinforcements. It is mighty hard for six missionaries to spread out over so wide a field. We are praying daily that the Lord will restore the health of Brothers Lowe and Dawes and send them back to help us.

Mrs. Abernathy and I often spend several weeks at a time on our itineraries among the country villages preaching and teaching. We usually travel on donkeys or crude farm carts pulled by cows. Did you ever ride a donkey thirty miles in one day? We do it quite frequently, but it is very trying. We do it because we have no better mode of travel. If we had a Ford our time would be multiplied. We could visit many more places and stay longer. We do not dare mention the comfort and pleasure it would give us. I sometimes wonder if the Lord wouldn't like to give us this modern convenience, thereby saving His servants and multiplying their usefulness.

In spite of the political strife, civil war and banditry which has occupied so large a part of the life of China during the past year, we have been kept and allowed to carry on the work, though at times under very trying circumstances. More than fifty converts were baptized during the Spring Campaign and two or three times as many inquirers were enrolled and are awaiting examination for Baptism this Autumn.

We earnestly covet your prayers for ourselves and the work He has called us to do. Pray that we may still be kept from harm and be permitted to go on with the work. We say, with the Apostle Paul, "A great and effectual door is opened unto us and there are many adversaries."

Yours in His Service,

—John A. Abernathy.

T. V. Herndon becomes pastor of a new church, Trinity, in Lake Charles, La. He was formerly Budget Director of the Baptist Program in Texas. Trinity Church is building a tabernacle.

Dr. J. L. Slaughter of Richmond, Va., ex-Mississippian, will preach in a revival conducted by the young people of First Church, Tampa, Florida.

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

TO PASTORS AND DEACONS

While we have no objection to "all the saints" reading this, we, like Paul in his letter to the Philippians, particularly have in mind the "bishops and deacons". Whatever is done in the church is likely to originate with them. And wherever it originates it is not apt to get anywhere if it is not put over by them. There is nothing which ought to be done that they cannot do by the grace of God. And we have known some good things to fall down because they were not supported by them. Indeed we have known instances where one man threw a monkey-wrench into the whole machinery and paralyzed a good movement. So here is to you, brethren honored and beloved.

Our churches will now in a short while be making out the budget for the coming year, the year 1927. Most of our church business is conducted according to the calendar year. The financial budget of a church will indicate the faith of those who lead. It will measure their vision and their devotion. It ought to be made with the vision of Christ before us, and a vision of the world's needs. It will be made also with a view to the spiritual interests, the growth and development of our own home membership.

Now both the needs of the world and the needs of the home membership require that The Baptist Record shall be included in your church budget. The needs of the world can never be brought close home to our people unless they have the weekly visits of the state paper to keep them properly and constantly informed. Up to date information about all our work is given in The Record from week to week. The people need it and cannot attain to the desired measure of usefulness without it. But more than this we plead that our people shall have a chance to feed their souls with what the denominational paper furnishes from week to week. There was never as much competition for the attention of people as there is today. Never as much to read which draws men and women away from soul culture and the main business of life. There was never as much misleading information published as there is now about matters religious. This is true of many secular papers and some religious journals. If our people are to get the truth; if they are to see what God's Word teaches and what is the religious trend and Christian obligation today they must get it from their own denominational paper. The angle of approach to all religious problems today is of immeasurable importance. People's opinions and practice in matters of religion is being formed by what they read. It is important that they get it from the right angle. If one gets his religious notions from the popular magazines today he is sure to end in hopeless confusion.

Now the church owes it to its members to see to it that they get their Baptist paper. The obligation is on the pastor and deacons and the

whole church. It is an unescapable obligation, which when neglected brings weakness and confusion in the church. It is more important that every family get The Baptist Record than that every family get the Sunday School lesson helps. The lesson helps are furnished to everyone by the church or Sunday School. They are not bought by the individual, but are furnished through the budget. The same is true of the papers issued by the benevolent orders. Their papers go to all members and are paid for out of the dues or common funds. There is no good reason why every church should not send The Baptist Record to every family, to be paid for out of the budget. If you want information about it write to us.

Rev. D. H. Hall declined the call to Marks.

Pastor John F. Vines goes from Roanoke, Va., to Calvary Church in Kansas City, Nov. 1st.

Y. M. C. A. workers are said to have been expelled from Soviet Russia. This will call for a return visit by Mr. Sherwood Eddy.

The Pope has made the head of the Knights of Columbus in this country a "count". Have we made America "safe for democracy"?

The Commercial Appeal recently published a picture of Pastor G. P. White of Fountain Inn, S. C., with four deacons in his church, each deacon proudly holding twins in his arms or lap.

Dr. R. M. Inlow, pastor of Immanuel Church, Oklahoma City, has been conducting a week of dedicatory services in his new church building. A great program was carried out from Oct. 18 to 24.

Dr. W. C. James, President of Bethel College, is assisting Pastor J. R. Kyzar in a good meeting at Bardstown, Ky. This year has been the best the church has had in the seven years of Bro. Kyzar's pastorate.

Our little joke about Brother Patton's banquet being a prohibition affair was misunderstood. We did not mean that it was to promote prohibition, but that it was strictly in harmony with the Volstead act. It was a banquet in his honor by old friends.

The bankers and business men of Europe, with a few from the United States, have issued a statement holding the tariff responsible for the failure of business to recover. This statement has mightily stirred the folks in this country who are profiteering by means of a high tariff.

Earthquakes in Armenia under the shadow of the mountain on which Noah's ark rested, and in the valley which is the traditional site of the garden of Eden, have destroyed hundreds of lives and a large portion of the houses. A mild quake was felt in San Francisco about the same time.

Pastor W. O. Carter has resigned at Waynesboro, effective Jan. 1st. He has done a splendid work here for the past three years. Old debts have been paid, the membership practically doubled, and advance made in every department of church activity. Some good church ought to see that Brother Carter is kept right on at work.

The story of Romulus and Remus having been adopted and reared by a she wolf is now paralleled by the finding of two girls, two and eight years of age, in a den of wolves in India. They were rescued, much against their will. The younger died but the older one is cared for in an orphanage. At first she fought fiercely against wearing clothes and conveying food to her mouth with her hands, but is becoming civilized, though very backward mentally.

GET READY FOR THE CONVENTION

A meeting of all the Baptist pastors and a large group of active laymen of Jackson and Clinton was held at the Chamber of Commerce Monday afternoon at 4 o'clock. Dr. A. J. Aven of Clinton was elected as Chairman and D. A. McCall of Jackson was elected as Secretary. The meeting was opened with prayer by the latter.

Dr. W. A. Hewitt, pastor of the First Baptist Church, stated the purpose of the meeting. This was to perfect the organization of the Baptist Churches of Jackson and Clinton for the proper handling of the State Convention and Mississippi College Centennial Celebration to be held in these two cities the third week of November.

Attorney General Rush Knox was elected as General Chairman to direct in general all preparations for these two events. J. H. Wells was elected as Chairman of the Hospitality Committee which will have charge of seeing after hotel and home accommodations for all delegates. Those who expect to attend these events should send their names in to Mr. Wells of Jackson and they in turn will receive a card with proper instructions which they are to preserve and bring with them. Those homes within the two cities mentioned above that will care for one or more delegates, giving them bed and breakfast should communicate with Mr. Wells or some member of this Hospitality Committee in the various churches. This committee will have the most work to see after and they ask for hearty co-operation from all the people.

W. T. Gober was elected as Chairman of the Reception Committee; C. C. Smith, Chairman of the Transportation Committee; O. B. Taylor, Chairman of the Finance Committee; Chas. L. Graves, Chairman of the Ushers Committee.

Each church in the two cities named is to have a complete Committee as named above with a Chairman of its own and these in turn will be under the direction of and report to their respective General Chairman.

First Church, Birmingham, of which J. R. Hobbs is pastor, received 555 members during the past associational year, and over 1,400 in the past four years.

The Religious Herald's issue of Oct. 14, was a special Baptist Program number of 36 pages, and was well worthy of the great editor and great state.

A Methodist Bishop says he saw in a Moscow store articles in demand by communists and atheists sold over one counter and crucifixes and images sold over another in the same store.

Speaking of candidates for the presidency et "Al.", watch the next Democratic National Convention and see if an effort is not made to make the platform nudle in the affairs of Mexico.

Pastor S. J. Rhodes says East Moss Point Church has only 121 members, and they are mostly day laborers; but they propose to give \$1,000 next year to the Cooperative Program, and they challenge the other churches to match them.

Arkansas Baptists are wrestling with a debt of nearly a million dollars on all their institutions and boards. There is also some discussion of reorganization of their boards. We believe the Spirit of God will lead them out into the light and liberty.

Somehow a news letter from Ethel was mislaid but we recall that a good meeting in the church was conducted by Rev. Wayne Alliston and that Pastor Neel is already occupying a large place in the hearts of the people. The B. Y. P. U. is doing good work under its present officers.

October 28-31 are the dates for meeting of the Southwide Baptist Student Conference in Birmingham.

A new interdenominational University has been launched in Shanghai, China, on a fundamentalist platform.

The Sunday School Board is said to have sold already a car load of the recently published set of MacLaren's Expositions of the Bible.

Pastor B. H. Ellis baptized twelve into Bowen Memorial Church at the conclusion of a meeting in which he was assisted by S. J. Rhodes.

The Centennial Celebration in Philadelphia opened the doors on Sunday to pay expenses. That failed. They then staged a prize fight, and again they say they will come out in debt.

The Professor of Public Health at Columbia University says that deaths from hardening of the liver from alcoholism in New York were reduced about forty per cent from 1917 to 1921.

Some of the brethren are talking about having a referendum among Baptists. That's what we don't have anything but. Every Baptist church does what it pleases regardless of any action taken by a convention.

Burress M. Paden, son of Rev. and Mrs. T. R. Paden of Graham, Texas, was married on September 15th, to Miss Ruth Lawrence of Portsmouth, Va. They are both in the Southwestern Seminary, Seminary Hill, Texas, where they are students of Gospel Music.

The Bible does not say, There is joy in heaven over the fact that Reverend Evangelist is conducting a meeting in First Church of Megalopolis; but it does say that there is joy over one sinner that repenteth. Tell the world how many souls were saved in your meeting.

The Religious Herald has an able editorial pointing out the evil, not to say nuisance of town people breaking into the Sunday habits of country people by taking that day to visit them. Also the other side of it, country people keeping townspeople from church by visiting them on that day.

A brother who is in position to know the situation among Baptists in Mississippi, said the other day that he believed there were not more than fifty preachers in the state, who would not be willing to change pastorates. Cheer up, brethren, there are worse places. And we haven't heard from the churches yet.

Pastor W. S. Allen of Immanuel Church, Hattiesburg, says, "I am more and more seeing the effect of The Record in our church. The wonderful showing we made recently in putting on our budget was made possible largely by the fact that our people had been reading The Record. So far as I know not a member of our church who has been reading the paper failed to make a pledge."

In the October number of Nations Business is an article by the vice-president of the Chamber of Commerce of the United States on "Go South, Young Man." Between 1880 and 1923 the North doubled its number of cotton spindles, while the South increased thirty-two times. The property value in the South increased from \$9,000,000,000 in 1880 to \$75,000,000,000 today; 50 per cent of the country's petroleum and 52 per cent of the country's natural gas are produced in the South; 38 per cent of the country's exports originate in the South. Secretary Herbert Hoover is quoted as saying that the greatest migration of all times is now going South.—Ex.

The Mayor of Lynn, Mass., says he will offer a measure in the town board to drop all teachers from the pay roll who persist in smoking cigarettes.

Brother A. J. Darling writes: Evangelist Frank A. Godsoe, of Oklahoma City, Oklahoma, has just concluded a revival meeting with the Baptist Church of Vina, Alabama. The writer did the singing. There were twenty-three additions, twenty-one of them approved for baptism. The church had been pastorless for a year, but called a pastor during the meeting. An Intermediate B. Y. P. U., and a W. M. U. were organized.

We are now at Tremont, Miss., where there is no Baptist Church, but where we hope to establish one.

Some brethren are using the command Thou shalt not kill to show that God condemns capital punishment. This is a marvelous feat in exegetics, seeing that the same God who gave the command, and the same Moses through which it was given distinctly require capital punishment for certain offenses. There may be arguments against capital punishment, but it is a perversion of the Bible to get it from that commandment, which is properly translated, Thou shalt do no murder.

There used to be a song, "The brewers big horses can't run over me", called forth by the fact that brewers trucks were immense vehicles drawn by the biggest, fattest horses in the city. We were reminded of this by the sight of the successor to these big horses on a street in New Orleans recently. Instead of the fat horses, big truck and pompous, impudent driver, we saw a most seedy looking slouch of a man in an old rickety one horse wagon drawn by the bony remains of a horse with his ears flopped and his tongue hanging out. In the ramshackled wagon was a greasy looking case of "near beer". Well, prohibition may not have done everything desired, but it has done something, and we're happy on the way.

High-tempered and highly tempered are two different things. Don't get them confused. Some people are patting themselves on the back because they are high-tempered. That means that they are brittle, fractious, irritable, peevish. When steel is highly tempered it is not brittle, but tenile; will bend but does not easily break. It is elastic and resilient. It easily recovers itself. It will keep a good edge on it and is serviceable. It undergoes a severe process to attain this quality. And character may be tempered by discipline, by self-control, by going through the fires of trial. If you are high tempered, you are not highly tempered. But the way is open to you.

NOTES FROM B. B. I.

By R. L. Holmes, Correspondent

Bible Institute to Furnish a Home to a Returned Missionary

Rev. and Mrs. Chas. A. Leonard, returned missionaries on furlough from China, are the guests of the Baptist Bible Institute. It is to be the permanent policy of the Institute to furnish a home to a returned missionary and his family. A modern apartment, handsomely furnished, has been set aside for that purpose. Mr. and Mrs. Leonard are proving to be a great and splendid asset both to the school and to the churches of the city.

The student body and faculty are sending six students to Birmingham to attend the Southwide Students' Conference, October 28-31.

An open air musical concert was given last Sunday afternoon by the musicians and song leaders of the city-wide evangelistic campaign assisted by the B. B. I. Chorus and the B. B. I.

Coliseum Quartette. On a grand-stand especially erected for the occasion on Lafayette Square, they gave what was probably the finest open air musical concert ever given in the city. The grand-stand was situated near the place where the historic First Baptist Church labored in the face of great difficulties, and this merely indicates the splendid progress that New Orleans Baptists have made in the last eight years. Robert Harkness, famed musician and composer from Australia, played the piano; and Dow Mooney from Oklahoma, played the xylophone. Vocal numbers were given by Maury Pearson, John D. Hofman, Norman Nason, Mrs. Robert Harkness, and F. L. Barnes. The B. B. I. Coliseum Quartette and the mixed chorus from B. B. I. rendered several special numbers. Large crowds gathered in front of the grand-stand and heard with interest the entire program.

PROGRAM FOR THE PASTORS' AND LAYMEN'S CONFERENCE

First Church, Jackson, Mississippi,
November 15 and 16, 1926
Monday Evening, Nov. 15, 7:30 o'clock

1. Devotional Service of 15 minutes, led by Rev. L. D. Posey, Itta Bena.
2. Organization.
3. Sermon—Lecture: "The Pastor as the Key Man in the Financing of the Kingdom"—Dr. C. C. Carroll, Baptist Bible Institute, New Orleans.

Tuesday Morning

- 9:00—Ten Minutes Devotional, led by Rev. R. B. Patterson, Anguilla.
- 9:00 to 9:35—"The Difficulties Which Make the Country Church a Problem"—Rev. F. W. Gunn, Osyka.
- 9:35 to 9:50—Open Discussion.
- 9:50 to 10:15—"The Country Church and Its Pastor—His Qualifications and Work"—Rev. R. L. Breland, Coffeeville.
- 10:15 to 10:30—Open Discussion.
- 10:30 to 10:55—"The Country Church and Our Auxiliary Organizations—The B. Y. P. U., The Sunday School and the W. M. U."—Rev. W. L. Meadows, Harpersville.
- 10:55 to 11:10—Open Discussion.
- 11:10 to 11:35—"The Consolidation and Grouping of Country Churches"—Hon. H. R. Stone, Meridian.
- 11:35 to 11:50—Open Discussion.
- 11:50 to 12:30—"The Country Church in Its Relation to Community Life and Rural Education"—Gov. H. L. Whitfield, Jackson.

Tuesday Afternoon

- 2:00—Ten Minutes Devotional, led by Rev. D. W. Moulder, Lorena.
- 2:10 to 2:35—"Can the Unified Budget System be Adapted to the Country Church?"—Rev. Bryan Simmons, Learned.
- 2:35 to 2:45—Open Discussion.
- 2:45 to 3:10—"What Can the Town and City Churches Do for the Country Church?"—Rev. D. I. Purser, Jr., Tupelo.
- 3:10 to 3:20—Open Discussion.
- 3:20 to 3:45—"What Can the Country Church Do Locally For Its Own Salvation?"—Rev. Eugene Stephens, Meridian.
- 3:35 to 4:05—Open Discussion.
- 4:05 to 4:30—"The Character of Evangelism Needed at the Present Time by the Country Church"—State Board Evangelist W. W. Kyzar, McComb.

R. S. Gavin, Chairman
J. S. Riser
J. C. Richardson
Committee.

DENOMINATIONALISM

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 1:3.

Introduction

The text contains an admonition much needed in this age of lax morals and low standards of religious orthodoxy. Both text and context carry the idea that doctrines are significant, and should be held at all cost.

Just now the question of uniting all who profess evangelical religion in one organization, is receiving more than ordinary endorsement. This is coming from various sources, particularly chautauqua lecturers, magazine editors, Y. M. C. A.'s, Boy Scout enthusiasts, and "uplifters" of every rank and station. Out of their generosity of heart and broadness of spirit, they tell us glibly that it is not the church that saves, and that one church is as good as another.

I. Interdenominationalism Examined

Let us examine their statements and see if they are sincere in their declarations and learned in the basic teachings of the New Testament.

I grant that neither church membership nor church ordinances can save. Salvation comes by grace through faith in Christ. That is a doctrine. To reject that doctrine, spells damnation, or the Bible is false; hence, the importance of contending for the faith.

But if one church is as good as another, why are the "unionists" so persistent in trying to induce people to join the church to which they belong? If one church is as good as another, then let them "prove their faith by their works", give up their own little denominations, and all join the largest religious organization possible? The various divisions of Methodism, Presbyterianism, Campbellism, Lutheranism, etc., show the insincerity of the unionists.

But following still further the logical conclusion of their statements, backed by common sense, the less should give place to the larger; therefore, we should all join the Roman Catholic denomination, it being the largest religious organization in the United States. But they are not "Protestants". No, but they are very religious; and if religious union is desirable, then reason teaches the larger the better.

II. A New Testament Church Examined

But after all, is one church as good as another? Are all churches equally scriptural? Did Jesus establish one church? or a multiplicity of churches? If Jesus established but one church, then all others must be man-made organizations. Then will any intelligent thinking man contend that a man-made church is as good as the one established by Christ? If man-made churches are as good as the one instituted by Jesus, then God made a serious mistake in sending his Son into the world. He should have entrusted the whole thing to some of our modernists.

True, some teach us that these are all "branches" of the true church. In reply to that theory, let me affirm most emphatically that the New Testament does not know nor teach anything concerning church "branches". In the fifteenth chapter of John, Jesus was talking to individuals and about personal relationships to himself; so there is no church "branch" teaching there, nor any where else in the Bible.

Then if we are willing to admit that Jesus established the true or New Testament church, (and surely no sane person will dispute that), let us see what a New Testament church is, and then we will have a standard by which to measure other churches. Then, and then only, will we be prepared to see the wisdom or folly of having all religionists become members of one church. (I use the term "church" here in the sense of "denomination" and not that of the local organization.) But to the definition: "A New Testament church is a congregation large or

small of scripturally immersed believers in Christ united by covenant, expressed or implied, in belief of what Christ taught, and in like manner agreeing to do what he has commanded". That is the church Jesus instituted; and any church that does not measure up to that standard is not a New Testament church; and its force of appeal is based on falsehood.

How do I know that to be a correct definition of a New Testament church? Because in every place in the New Testament where the local church is under consideration these conditions are implied.

Peter's noted confession elicited from Christ his famous declaration, "On this rock I will build my church". But to what did Jesus refer? As a matter of course he referred to the thing under consideration, namely, Peter's confession. To have given expression to anything foreign to that at that time would have been beneath the honor and frankness of our Lord.

Furthermore, the elements of that confession are essential in every person before he is entitled to membership in a New Testament church. What are those elements? They are: "Jesus Christ supernaturally revealed as the Son of God; experimentally received in the human heart as the Son of God, and publicly confessed as such before the world". Every New Testament church that has ever existed, or ever will exist is composed of that kind of persons.

Now in the light of this definition, may I again ask? "Is one church as good as another? Is one church as scriptural as another?" If an organization does not come up to the New Testament standard, then it is not a New Testament church, and therefore, not as good. Then how dare we ask a man to become a member of an organization claiming to be a New Testament church when it is not? It is an organization sailing under false colors. It is like a woman claiming to be the wife of a man of prominence, hoping thereby to gain favor with the people. But on investigation she is found to be an impostress, and the would-be husband looks on her with contempt.

III. Church Union in the Light of the Bible

If Jesus would endorse church union, why did he not say, "We are all aiming for the same place; and one church is as good as another; so let us have a union church and union meetings, and preach no doctrine so we can win the world"? For Jesus to have intimated such would have been to surrender to the devil; and for us to do it, is to do no less than that.

The Jews were God's chosen people and were to be "a light to lighten the Gentiles"; but they were most emphatically forbidden all vital relations with the Gentiles until the Gentiles came into the right relationship with God. When they became proselytes and met the requirements of the law as such, they were received into fellowship with the Jews. But the sin that lay at the base of Jewish captivity was their compromise with the nations about them, and the adoption of some forms of their religion.

Paul, Peter, James, Jude and John all tell us about the different forms of false teaching that were in contact with Christianity in their day. There is no doubt but all these heresies had some elements of truth; but nowhere did these men of God suggest compromising with the teachers of error and getting them "into the church as a means of grace". But the strongest terms in the Greek language were used in condemnation of them and their doctrines.

Jesus warned the world against false teachers and false doctrines, and did so in the strongest terms. Hear him: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Then will I profess unto them,

I never knew you: depart from me, ye that work iniquity". Matt. 7:21-23.

IV. Loyalty to Christ Paramount

Common sense should teach people that church union is not desirable. What kind of opportunity would the proponents of the real gospel of Christ have, if they were tied up in organizations with the multitudes of the unsaved therein? None in the world. There are two reasons: first, the proponents of real gospel teaching would be hopelessly in the minority, and could not get a hearing; second, they would be asked why they, holding to the truths of the gospel, stay with that motley crowd of unregenerates? They would be told in the words of scripture, "come out from among them, and be ye separate". No preacher will ever convince gamblers that gambling is wrong as long as he gambles with them. So preaching, to be orthodox, must come from a higher source than church union.

If we have been redeemed by the blood of Christ and thereby made heirs "to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time", then our gratitude to God should make us put Christ, his teachings, his commands, his will, above everything else. This we will never do as long as we teach that a man-made institution is equal to a New Testament church. We are not loyal to Christ when we substitute something or altogether omit the beautiful symbol by which we set forth our faith in him, and express our assurance for the resurrection and new life. When we change his commission and substitute something to our own liking, we do not stop at disloyalty, but are openly rebellious. When we establish a standard of church membership other than that required by Christ and expressed by Peter in his great confession, then we discount the wisdom of God, and vaunt our own superior intellectuality and display the broadness of our ecclesiastical phylacteries.

Jesus taught repentance. Scriptural repentance is "godly sorrow" that "worketh repentance to salvation not to be repented of", and carries with it the fact of turning away from sin. Many of the churches that are strong for union, require no evidence of godly sorrow on account of sin, neither a change of conduct upon the part of those who are within their folds.

Jesus taught the necessity of the new birth, commonly spoken of as regeneration, God's side of the transaction, and as an absolute essential to salvation; and therefore, a prerequisite to New Testament church membership. But the churches that are loud for union make no such requirement; but on the contrary teach that "the church is a means of grace". John three sixteen, the words of Jesus, teaches the necessity of a personal faith or trust in Jesus, the human side of regeneration, as a means of salvation, and which must come before New Testament church membership; but no such requirement is made by most church unionists.

Now in view of the foregoing truths, is it not a fact that our loyalty to Christ should forever preclude the redeemed from entering into church union? In the light of the New Testament, to ask the question is to answer it in the affirmative.

Conclusion

"Not by might nor by power, but by my Spirit saith the Lord"; so in the language of the text, I shall "earnestly contend for the faith which was once delivered to the saints". By so doing, I know I shall have the approval of God's Spirit. And, since this is God's message to man, I know it is his will. God's will of purpose must ultimately prevail; hence, victory is assured to those who are faithful. This is my message and my conception of "Denominationalism".

—L. D. Posey.

Pastor First Baptist Church,
Itta Bena, Mississippi

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

A CLEAR DEMONSTRATION

Information came to me through a member of one of our Mississippi churches some days ago that clearly demonstrates the value of system in church finance.

The church, to which we refer, was organized in 1916. Upon the date of its organization the church adopted the Budget system of church finance. Since the day of its organization, it has never been in arrears with its financial obligations, and has never asked aid from our State Convention Board. It has met every financial goal for denominational work promptly.

This is but one instance among the many which we could give to prove that system will work admirably and effectively in all of our church work. I do not know of a church that has tested this matter out that has not been gratified with results. If all of our churches upon the day of their organization should have adopted the Bible plan of financing the kingdom work the status of all our denominational causes would be quite different today. Instead of burdensome debts hanging over many of our institutions there would be a healthy balance on hand at all times.

Sometimes we hear it said that too much is being said about the financial side of our church work. What we need, they tell us, is "to cease stressing the financial side, and talk more about the spiritual side, emphasizing the need of the Holy Spirit's power and our duty to go after the lost". We would not put any less stress upon the value and indispensable need of the Holy Spirit's power, and our responsibility for every lost man in all the world, but we would call attention to a very striking fact in this connection, viz: that spiritual power and spiritual blessings are conditioned upon the right attitude toward life and substance. If we look upon life and substance as being a trust, a stewardship, for which we are responsible now and for which we must render an account unto God, God will be pleased to honor us with spiritual power and material blessings. Or, to put it another way, a whole-hearted consecration and a complete surrender of life to the will of God is necessary to the in-filling of the Holy Spirit, and the consecration of our wealth to spiritual enjoyment of our material things. It is true that we may get a degree of satisfaction and enjoyment out of life without recognizing the stewardship of our life and substance, but the Christian steward gets more satisfaction and more joy out of life than the man who does not recognize his obligations to God. Spiritual blessings and soul prosperity are indissolubly connected with a proper consecration of our life and substance. Like the Siamese twins, separate them, and they both die. I wonder if this is not what the apostle Paul had in mind when, after laying down the doctrinal foundation of man's salvation, he goes on to say, "I beseech you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual, reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." The apostle certainly makes it clear that God's grace bestowed upon us through Jesus Christ furnishes the basis of appeal for a nobler and fuller consecration of our life and substance to God, for he goes on to say in the verses following that if a man giveth, let him do it with liberality. If we would have power with God and man like Jacob of old we must more fully dedicate ourselves and our sub-

stance to God, and the service of humanity. This will bring the needed spiritual power and blessings, and the material prosperity that God will be pleased to bestow upon all of us.

GIVING THE CO-OPERATIVE PROGRAM A FAIR CHANCE

Rev. W. H. Knight, D.D., Baton Rouge, La.

Seven years ago Southern Baptists inaugurated the 75 Million Campaign. In this great forward program we became a new people. Literally, we found ourselves. We shall never be the same people again. Our theory of voluntary co-operation, long cherished and taught as a distinguishing Baptist principle, became a workable reality. That campaign showed us that we could do something worthy.

In 1912 I attended my first Southern Baptist Convention in Oklahoma City, Okla. During the sessions of that Convention Dr. Lansing Burrows read the report of the committee which had been previously appointed to recommend some worthy task for Southern Baptists. The report suggested the raising of \$1,225,000 to be known as "The Judson Centennial Fund," to be used for the enlargement of our foreign mission work. When Dr. Burrows came to the figures his great body trembled, his voice broke and he wept visibly. When he gained control of his emotions, sufficiently to proceed, he said: "Brethren, I cannot read these great figures until we have prayed." Then Dr. Truett led in prayer for God to prepare Southern Baptists to hear the figures. We listened breathlessly. When the figures were read out Dr. Burrows paused and inquired: "Brethren, can we do it?" Then, to a man, the assembly arose and said that we could. We did. That was the first time Southern Baptists had been bold enough to speak in terms of a million dollars.

Seven years later, at Atlanta, with less surprise, we spoke in terms of \$75,000,000. For five years we wrought toward that great end. The accomplishments of those five years made us a new people. We not only learned we could do big things but we could do it without any compulsory super-church authority. Our doctrine of voluntary co-operation was tested and proven to the satisfaction of ourselves and others.

We are now in the second year of a new method; namely, "The Co-operative Program." Some of the features of the five-year program, the wisdom of which were questioned by many, have been eliminated. The first year of the Co-operative Program should convince the most skeptical that we have found a conservative and business-like basis of work.

I am writing as a pastor of an average Baptist church. I claim no credit for my church or myself that for these two years we have adhered strictly to the Co-operative Program on the single budget system. There have been three results which I desire to modestly mention:

1. Every giver in our church has given to every object of the local work and to the denominational program.

2. The church has given nearly twice as much each year as it did during the best years of the 75 Million Campaign.

3. The denominational check has been sent to state headquarters at the end of each month without so much as a month's failure. All of these results have brought about a great blessing to our church. We would not think for a moment of returning to the old method.

This article is written in the hope that our pastors and churches throughout the bounds of

the Southern Baptist Convention will loyally stand behind this great co-operative movement. Surely our success depends upon it! Our hundreds of institutions at home and abroad depend upon this program. To return to the old method of each interest going afield in its own behalf means that some must inevitably suffer. A thorough-going co-operation and a wise distribution of funds means ultimate and adequate support for all the causes.

WARNING

Eldridge B. Hatcher

There is a denomination in the South which holds our doctrines, but wears a different name from ours. They call themselves "BaBtists", and I meet them almost everywhere I go. In fact, sometimes, they suggest the stars in the firmament in the matter of their numbers, and they exhibit several peculiarities.

1. They are very particular about the third letter in their name,—the letter B. They seem fond of it. In fact, it appears to be their favorite letter. They not only emphasize it when they call their name, but they dwell longer on that letter than on all the other letters combined, and I should think that the other letters in the name would grow jealous and resent it. In pronouncing that letter they seem loath to leave it, and they often drag it, as if the word was BaB-Btist.

2. They seem to be multiplying much faster than our Baptist people, and I have an idea that they are making huge inroads upon our own denomination.

3. Many of them are considered by our people to be Baptists, when in reality they are not Baptists. At any rate they call themselves BaBtists. I have been frequently surprised, in the case of well-known people, who I had been told were Baptists, to find that they were BaBtists, and some of them are among our supposedly learned and prominent ones.

Now, friend reader, if you think that I am dealing in hyperbolic language keep your ears open and you may get first-hand information. As you move among your family, or your companions, or your teachers, or your Sunday School Superintendent, or your pas—but stop; I must not intimate that your pastor has lined up with these BaBtistic Philistines,—and yet, you might at least listen.

By the way, when you, yourself, next make remarks regarding your denomination you might keep an open ear for your own words. You might find yourself belonging to that monstrous denomination and not even have become aware of it.

The situation is startling. These BaBtists are spreading. They threaten to sweep the country. They must be obliterated. Let us Baptists spring to our feet and sound the war cry and in whatever sections of the South we discover any of these BaBBBBtists, let us draw our metaphorical tomahawks and bring them triumphantly into the good old Baptist fold.

Last year the Northern Baptist Convention secured the services of Dr. J. Whitcomb Brougher to visit as many churches as possible in the interest of their missionary program. This year they are planning to have Dr. J. C. Massee to make inspirational addresses in about 25 centers in the interest of evangelism. But, brother pastor, the Lord can't do much with your folks unless he does it through you.

See that your church elects messengers to the State Convention meeting in Jackson Nov. 16-18. The churches are the only bodies entitled to be represented. There are no representatives from associations, according to the new constitution. Any church may send one messenger. And if your church has 151 members it is entitled to two messengers; if 251 members to three messengers and so on up.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. L. DENVARD, *1st Vice-President*, Madison
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Blue Mountain Week of Prayer

The W. M. S. of Lowrey Memorial Church, Blue Mountain, met for the Week of Prayer programs Monday and Tuesday afternoons, September 27 and 28. Fifty women were reached in these two meetings of two hours each, from two to four. Each circle in town used an hour. The programs as given were unusually good. Two circles used children from the Sunbeam and Girls' Auxiliary with fine effect.

The meetings were inspirational and greatly enjoyed by those attending. The offering was \$57.60. We are looking forward to our Week of Prayer for Foreign Missions.

Okolona, Miss.,
 October 10, 1926.

Chickasaw Baptist W. M. U.'s Meet at Houston

The Chickasaw Baptist W. M. U.'s met in joint session with the Chickasaw Association at the Houston Baptist Church in a two day session, October 7th and 8th. Thirteen churches of the county were represented. A bountiful dinner was served out door fashion by the hospitable Baptist ladies of Houston.

The W. M. U.'s of the county held their meeting Thursday afternoon, October 7th, with Mrs. J. S. Beasley of Houston presiding. Splendid reports of the year's work were made by the Societies represented. Miss Fannie Traylor, State Worker, made an impressive talk on "The Task Before Us". The following officers were elected for the year 1926-27:

Superintendent—Mrs. B. M. Smith, Houston.

Royal Service Subscriptions

OUR State quota for ROYAL SERVICE for the fiscal year is 5,080. We have only sent in 1,851 to date. Sisters, let us look carefully after this matter. Let us be sure that we have the remaining 3,229 subscriptions before next April.

From Miss Mallory

Dear Friend:

On page 5 of November ROYAL SERVICE an effort was made to show why we may well try to secure a number of \$3,000 gifts to the Lottie Moon Christmas Offering in December. At the Executive Committee meeting on October 6 the plan was approved, as was also the suggestion that a very definite effort be made to secure at least fifty (50) such women throughout the South. You know your constituency. Will you not do all you can to persuade at least three women in your state to make such a gift at the time of the Christmas Offering? I shall be praying that if God guides you, to do this you will follow His leading.

Page 5 of ROYAL SERVICE also emphasizes the importance of getting many societies and associations each to give \$3,000. Personally, I believe that you will do well to write to certain societies and associations urging them, each one, to reach such a goal. How I do hope that no state Union will take for its Christmas Offering aim an amount less than what it gave last year. How blessed it would be if each state Union would give at least 10% more than it did last

Christmas! May we covenant to pray for such a blessing?

Enclosed is a copy of resolutions from the Foreign Mission Board. Please give such publicity to them as seems wise to you. In another communication from the Richmond office the following is copied:

"The Board at its recent meeting decided to appropriate only \$1,300,000 for the work during 1927. This means a cut of \$200,000 below the amount appropriated for 1926. Our indebtedness at this time is \$1,256,000 as compared with \$1,800,000 this time last year. The receipts show that the Board has not received during the year enough to pay its current expenses. The Board cut in order to try to bring its expenditures within its receipts."

If you will divide \$1,256,000 by 365 days you will see that the daily burden of the debt is over \$3,441. This is an added reason for our making every effort to get many gifts of at least \$3,000. It may stimulate other gifts by individuals, societies and associations to let your constituency know that by giving \$144 one lifts the debt for one hour; by giving \$2.39 one lifts it for one minute; and that by giving 4 cents the tiniest Sunbeam will "bear the burden" (or "lift the load" whichever expression you prefer) for one second.—Kathleen Mallory.

Resolutions From W. M. U. Headquarters

Resolved:

That the Foreign Mission Board place in its records this assurance of profound gratitude to the Woman's Missionary Union Auxiliary to the Southern Baptist Convention for the fine contribution of more than \$300,000 made by the Baptist women of the South to the CHRISTMAS LOVE OFFERING last year, and like expression of grateful appreciation of the effort which the women are making to raise as a minimum \$300,000 during the week Nov. 29th to Dec. 3rd inclusive.

Resolved Second:

That we communicate to the Woman's Missionary Union, and to our Baptist papers of the South, the assurance that, as greatly as the Foreign Mission Board was helped by the CHRISTMAS LOVE OFFERING last year, the debt which still hangs over this Board will without a substantial increase in our resources from some source cost the denomination dearly. First, it will cause the denomination to lose to its foreign mission work the life service of a great company of consecrated and well-trained young men and women who feel that God has called them to foreign mission service and who have waited long for appointment, but who cannot much longer hold in suspense this question of where their lives are to be used in the service of the Saviour. Second, the lack of such resources makes it impossible for the Board to fill up the gaps which death and broken health have caused in our missionary ranks, and which is causing the breakdown of some who are holding the lines. Third, without relief from this debt and increased resources the Board is unable to supply our missionaries with residences and other necessary physical equipment which are nec-

essary for their work and to their health. Therefore, without relief disaster is certain to fall upon a work which, while Southern Baptists have hesitated in their contributions, has prospered marvelously, thus giving evidence that the Spirit of God is in this work and that He is calling upon us to enlarge it while the world can be won to Christ.

Resolved Third:

That the Foreign Mission Board respectfully but earnestly call upon the pastors of these women to reinforce and hearten with their sympathy and prayers their sisters in Christ who, taking to heart the distressing situation of this Board and the calamity with which our foreign mission work is threatened, have set their hearts and their hands to the worthy endeavor of raising in one week in the Lottie Moon Offering a minimum sum of \$300,000 with which to reduce by so much the Board's debt. Surely this consecrated heroism of the Baptist women of the South will not fail of a response in admiration, sympathy and help from the heroic men of the South.

Certain North Carolina Baptists will propose a new constitution for their convention at its next meeting. The chief purpose seems to be to combine the present mission board and education board into one executive board. This board, it is proposed, shall consist of sixty members, and no one in the paid employment of any department shall be a member of the board. The board to have two meetings a year. The Arkansas brethren are also discussing the reorganization of their boards into one, instead of having an executive board and a State Mission Board.

Mrs. Sim D. Thatch of Heidelberg writes to Dr. Gunter sending \$7.50 from Bokohomo (Choc-taw) Church. This is a contribution from her Indians for the program which they are giving out of their poverty. This amount was brought to her by a poor old man, 85 years old, who had collected \$11.00 but four of it was stolen from his cabin. He was greatly distressed about it and said he was going out and pick cotton to make it up. Mrs. Thatch has been assisted by readers of The Record in building a church for these people. She still needs \$50.00 to finish the work, and will appreciate any further assistance.

At Central Church, McComb, Mr. P. E. Cullom was ordained to the ministry recently. The council consisted of Pastor B. Locke Davis, J. H. Lane, W. W. Kyzar, R. R. Jones, J. A. Hunt, J. J. Haley, D. J. Wall, T. C. Johnson, S. D. McClurg, I. C. Brewer.

Brother Lane presided and led in the examination; Brother Kyzar preached the sermon, and Brother Jones delivered the charge. Brother Cullom is a student in Mississippi College. He has been in business with his father at McComb for several years, and is spoken of in the highest terms by those who know him, as a choice spirit, gifted and promising. He has for several years been captain in the National Guard.

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B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Philadelphia Study Course

The First Baptist Church of Philadelphia, Miss., closed on Friday night, October 22nd, the greatest B. Y. P. U. Study Course ever held in all Neshoba County and surrounding territory. 115 were enrolled in the different classes that were planned by D. Curtis Hall, Educational Director for the Church.

Mr. Hall taught the Intermediate B. Y. P. U. Manual and had twenty-five fine boys and girls in his Class. State Secretary Auber J. Wilds taught "Senior B. Y. P. U. Administration". Miss Mary Etta Buchanan taught two classes, the Junior Manual in the afternoon and the Junior nad Intermediate Leader's Manual at night. There was a fine group enrolled in all these classes. Supper was served at the church and in addition to the class work a jolly good time was had by all present each evening. Seventy-two and one-half per cent of all the members enrolled in the five B. Y. P. U.'s of the church were enrolled in the Study Course.

In addition to the work at Philadelphia, Secretary Wilds and Mr. Hall carried on a short course at the Coldwater church, where 45 fine young folk took the Senior and Intermediate work that was offered. They had no B. Y. P. U.'s but that can not be said any more for a fine Senior Union was organized with nineteen members. A fine Intermediate Union was organized with twenty-six members. We expect great things from them. Mr. Wilds also conducted a course at Hope Baptist Church near here at night after the class work at Philadelphia and a fine Senior Union was organized there with nineteen members. All in all it was a great week for the B. Y. P. U. work of Philadelphia and Neshoba County and to God we give the praise for to Him alone does it belong.

Ellisville Training School

The Baptist Young People's Union of Ellisville held its Annual Training School during the week October 10-15. The Juniors had their class in the afternoon with Miss Buchanan as their teacher and at the same time there was a class taught at The A. H. S. by Auber J. Wilds. The classes at the church each evening were for Intermediates and Seniors with Miss Buchanan and Mr. Wilds teaching. After the class work each evening a conference for leaders and general officers was conducted, the General Standard of Excellence being used one evening and round table discussion taking the time the other evenings. The interest on the part of the young people was very manifest, and especially was that true with the Juniors and Intermediates. Bro.

Wallace, the pastor of the church, was wholeheartedly in the work, extending every courtesy to the visiting workers, all of which was deeply appreciated. The new B. Y. P. U. Director, Mr. I. B. Purvis, seems to have things well in hand and we look forward to the time when Ellisville will be one of our A-1 General Organizations.

McAdams B. Y. P. U.'s Continue to Grow

A letter from the efficient B. Y. P. U. Director of the McAdams church, Mr. W. C. Hester, tells of their reorganization and growth. When the A. H. S. opens they have to reorganize and make places for these fine young people from all over the county, so they have reorganized on the basis of two senior unions and with one Junior and one Intermediate union they have a quartet of good working B. Y. P. U.'s. Mr. Hester believes in the Study Course and so every year sees to it that several Study Course Books are studied, and each time a large list is sent in for awards, and not only do they emphasize the Study Course but every phase of the standard is emphasized and therefore a good all round training is being given to the members.

Meridian Reorganizes City B. Y. P. U.

On Monday evening, October 4th, the members of the B. Y. P. U.'s of Meridian came together at the First Church and organized the City B. Y. P. U. anew. It was a good meeting, well attended and we have the assurance of its success because of the interest manifested and because of the corps of officers elected. Mr. C. R. Gartin was elected President, and Mr. James Hailey was elected Booster, and with these two enthusiastic young men leading we can expect nothing but the very best success. A vice-president from each church was elected, which gives a personal touch from each union and of course the other necessary officers were elected. One interesting phase of the meeting was that every pastor in the city planned his work, making it possible for him to attend this initial meeting, the six pastors living in the city, and Bro. Gavin, supply pastor for First Church, were present, each being interested in the young people of their church. A few of the older people were in the meeting, so we had a complete representative crowd. It was the privilege of your State Secretary to be in the meeting. A good program had been planned by a committee appointed at a previous meeting of the pastors and directors. Meridian has the largest number of Baptist churches of any Mississippi city, eight in all, and therefore we look

to them to lead in numbers and also to set the pace in actual service. They will have their meetings on a week night, feeling that this is the best plan. This organization is to be a Senior B. Y. P. U. City Union and the Juniors and Intermediates are expected soon to report that they have organized a City Union.

Another Bible Readers Certificate Awarded

It is with pleasure we announce that we have sent to Miss Frances Luckie, Webb, Miss., the Bible Readers Certificate for two years Daily Bible Readings. We like to have a report like this every week, so let every union in the state check up from week to week and send in the list of those having completed the two year readings for Seniors, or the one year course by Juniors and Intermediates.

Collins B. Y. P. U.'s

On Sunday, October 17, at 6:30 o'clock a throng of young people gathered at the Baptist Church to worship in B. Y. P. U. service. It was a soul-thrilling joy to see 30 Juniors, with their happy smiles, come marching in with the report of 30 present, not any absent. Number on time, 30, and 5 new members.

Then behind them came the Intermediates, with the absence of 4, ready and willing for the Lord. They are doing fine work in the church, and in the union. They are continuously helping fellowmen, boosting up the pastor, and out helping the poor and sick.

Down the aisle came 15 Seniors, with the absence of 3. The Seniors are making fine progress in the neighboring towns and homes.

With these fine reports of these three unions under the influence of pastor, presidents and leaders, they are now working toward a higher goal. —Vernelle Rogers, Reporter.

State Teachers College

I am pleased to say, since last writing to The Record, our Leavell B. Y. P. U. has won eight new members. We are working hard to defeat Travis B. Y. P. U., the other union here.

Our lesson Sunday night was "Stewardship". We had many interesting discussions on this subject. Mr. Nix, our Bible Leader, made the Bible readings interesting. He discussed them with enthusiasm and understanding.

Our B. Y. P. U. has the right spirit. When you enter the doors of our union you just feel that you are welcome. We want to do work that will remain here for years to come, so our Leavell B. Y. P. U. will be remembered as the best ever known at State Teachers College.

—Clyde Ales, Reporter.

Through the courtesy of the Fort Worth Star Telegram-Record Telegram Radio Station WBAP, the faculty of the Southwestern Baptist Theological Seminary is broadcasting during October and November on each Sunday afternoon at five o'clock, a series of Vesper Services consisting of vocal and instrumental

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Name

Address

BAPTIST SUNDAY SCHOOL BOARD
161 EIGHTH AVE., N., NASHVILLE, TENN.

music with an occasional brief address by some member of the faculty. Also each afternoon from five to five-thirty, except Sunday afternoons there will be broadcast by remote control the Vesper Organ Program given by Mr. John Josey, head of the Organ Department, on the new, four manual, Hilgrem-Lane Pipe Organ. If you are pleased with these programs, we would be glad to hear from you. Address all communications to Mr. J. Frank Cheek, Seminary Hill, Fort Worth, Texas, or to Radio Station WBAP, Fort Worth, Texas.

Sunday School Department

SUNDAY SCHOOL LESSON

Oct. 31, 1926

R. A. Venable

The Evils of Strong Drink, Proverbs 23:39-35

October the thirty-first, 1926, has been set apart as the **World's Temperance Sunday**. No better subject pertaining to the welfare of the race could have been chosen. Its importance is world-wide in its scope, and calls for serious thinking and vigorous action, demanding the employment of every agency and instrumentality in the cultivation and development of sobriety and self-control among all the nations of earth. This work must begin in the family, it must be fostered by society, and the legislative functions of the state must be called in to exercise in the suppression of all individual and social vices which damage the individual and disrupt and destroy the good order of society. Legislative enactments must make the conditions favorable to the exercise and growth of the highest and best excellencies of which men are capable. Men, individually, and in social and civil groups must be protected against their own destruction and the destruction of each other. The best interest of men demands that they have a wholesome environment in which to live and develop the best possibilities of their personal life, and in which to rear their children. Such an environment reaches its highest level in the social and civil relations of men. Here it becomes potent in fostering self-control, right conduct, purity of character, stimulating every noble endeavor, insuring safety, comfort, prosperity and happiness to all.

The Prohibition Amendment written in the Constitution of our great government, and also in our own State Constitution is an expression of the deepest possible concern for the welfare of our people. Drunkenness, the use of intoxicating drinks, had become a peril, so ferocious and widespread, so destructive of all good and promotive of all evils known in the catalogue of lawlessness, crime, national decay and death, as to call the legislative authority of our governments, national and state, to declare war upon this moral monster, which was sweeping our country, debauching the manhood and womanhood of our nation. It was debasing all the sanctities of life, making havoc of our homes, corrupting our social and civil life, destroying the happiness and prosperity of our people. How well and thoroughly this devilish foe had entrenched himself in the life of the nation was disclosed when the call came to drive him from our borders as an outlaw, a bandit, a thief, a robber, a liar and a murderer, the enemy of all good, the champion and perpetrator of all evil. There is no lack of men and

women to array themselves in the ranks of this henchman of the devil, this emissary of hell, who are seeking to combat and destroy the forces of righteousness. These adherents of the enemy of all good are found, not alone in the slums, among the ignorant and the debauched, but in high places of social and official life. They prolong the conflict, but their defeat is inevitable.

Drunkenness is not a modern evil, but heavy with age, and its victims have been multiplied through the centuries of civilization. Its ravages have been recognized and the voices of the good and wise of all generations have been heard against it. Our lesson is a cry, earnest and appealing, against the appalling ruin which hound the footsteps of the drunkard.

1. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without cause? Who hath redness of eyes?" "They that tarry long at the wine; they that go to seek mixed wine." (Verses 29-30.) The evils attendant upon drunkenness are put in interrogative form. These six questions are terse and dramatic, commanding attention and urging an answer. Prof. Toy translates these direct questions, "Whose is, Oh! whose is alas! And who has strifes. Who hath complaints and who hath wounds without cause, who hath redness of eyes, (saddness)?"

The questions are designed to sum up in dramatic form the shame, the regret, the sufferings of body and anguish of mind, the drunken broils, the marks of violence, the fruits of insults and affronts, offered to others, the maudlin appearance and condition of the victim of strong drink. However keenly alive in his best moments, to the terrible plight into which strong drink has reduced him, he has lost all desire to reform and all hope of recovery. Strong drink has utterly dismantled him. He is held in abject slavery to the wildest passions of a disordered and blasted life. The victim of an inexorable fate that he invited and to which he surrendered. The drunkard is a slave to appetites and debasing passions which he has no power to restrain, however deadly the fruit of their indulgence. They drive him on to ruin. They are insatiable, though he tarry long at the wine and go in search of mixed wine.

2. The enticing allurements of the deadly cup are insidious and appealing. Their deceptive charms call forth the words of warning which are clear and important. They take the form of urgent exhortation, vibrant with an interest in the welfare of all men. "Look not upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: At last it biteth like a serpent and stingeth like an

adder." (Verses 31-32.) There is a fascination in the appearance of wine to the drunkard. The writer knew a reformed drunkard to leave in haste the table, without ceremony, when the wine was brought. The very appearance and the odor awakened in him a desire too strong to be resisted. His only safety was in flight. The desires inspired in us by the appearance of outer objects are the initial step in our temptations to evil. These desires are followed by an impulse to gratify them, and the will, too weak to resist these cravings, forms the purpose to respond to the clamor of these desires and the fatal step is taken. The crying need for prohibition is obvious to all right thinking. It removes from the weak and perverse the exciting cause of strong drink. It not only puts out of possession all alcoholic drinks, but puts out of sight and out of mind its fascinating appearance. Not only the fascinating appearance and odor of the accursed cup are employed to seduce to indulgence, not merely the sense of sight and the sense of smell, but the sense of taste also, is called upon to perform its share. The element of destruction is palatable. It smells good, it looks good, it tastes good. "It goeth down smoothly." But, alas, these entrancing forms of pleasure coming through the avenues of the senses are the deceptive trappings and drapery of an inexorable monster who entrenches himself in the secret chambers of the sensuous nature. "At last it biteth like a serpent and stingeth like an adder." There can be no doubt about the need of our National Prohibition Amendment. It may have been premature. The moral sentiment of our people may not have been sufficient to heartily endorse and enforce it, but we are making progress. It will soon become as effective as any other law on our statute books for the suppression of crime, the protection of the weak and the restraint of the lawless.

3. The wise man turns his attention again to the terrible consequences attendant upon and growing out of drunkenness. The plight of the drunkard is pathetic beyond description. It is of sufficient gravity to call for speedy and vigorous action. The restoration of the drunkard to the normal condition of life is a small part of the crying need. The source of supply must be destroyed. Note the portrait of the drunkard. "Thine eyes shall behold strange things. And thy heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth in the top of the mast. They have stricken me, thou shalt say, and I was not hurt. When shall I awake? I will seek yet again." (Verses 33-35.) Maudlin drunk! Brain disordered. Imagination inflamed, peopling the surroundings with hob goblins, crimes as of a dismantled mind. Out of the chaos of mental ruin come strange and terrifying forms, hissing serpents, grinning monkeys, red-handed assassins, and screaming devils. These strange visitants he greets with per-

verse utterance, broken, confused, strange and senseless. The ebullition of chaotic mind. (2) He is utterly incapable of taking care of himself, lost to all sense of peril and courts the elements of death as affording him a couch of rest and the refuge of safety. He lies down in the midst of the sea and upon the mast of a ship. (3) Insensible to physical pain, muscles and nerves so benumbed, and mind so stupefied that wounds and bruises give no conscious injury and no sense of pain. Too stupid to recognize or recall the author of his wounds, his disordered brain falls into soliloquy. This breathing mass of human clay mangled and bruised struggles to talk with itself. It congratulates itself upon its superiority to the circumstances of life and the fortunes which have overtaken it. "They struck me, but I was not hurt; they beat me, but I did not feel it." (4) His sleep is disturbed with dreams. It is scarcely sleep. The disordered mind like a caged lion walks and raves for the freedom from the iron bars of a structure now in ruins, half-conscious of its own plight, mutters, "When shall I awake?" not to recover lost powers, not to reform, but to plunge all the deeper into the wild waste of despair, ruin and death, dim by the relentless mastery of a flaming desire, only one purpose can control, must control, and that to quaff the cup of death again to the dregs. An anti-prohibitionist is a misanthrope, lawless and enemy to the weak and the erring.

Rev. Wm. S. Dixon, the Baptist preaching and singing evangelist, recently filled the pulpit and sang a solo at the Tabernacle Baptist Church, Kansas City, Missouri, of which the Rev. Judon is pastor and who was away. Mr. Dixon then opened a campaign with the First Baptist Church, Sweet Springs, Missouri. He is now in his new address, 7200 Madison Avenue, Kansas City, Mo., having moved from his former Wheaton, Illinois, address. He is traveling alone, has no party, and is able to care for both the preaching and singing in campaigns. He has two open dates.

GOOD MEETINGS -

Recently we closed a good meeting with Rev. J. F. Fuqua and his good church at Brandenburg, Ky. There were twenty additions to the church, thirteen of them for baptism. Brother Fuqua is the nephew of Prof. J. H. Fuqua, who for so many years was teacher at Bethel College. This is the second meeting we have had with Brother Fuqua, being with him about a year ago in a good meeting in the same church. Brother Fuqua and his splendid wife are doing a very fine work with the church at Brandenburg.

We are now in a good meeting with Brother Hallie Rice and his church at Wyconda, Mo. We were here just a little more than a year ago in a splendid meeting.

—Evangelist J. W. Hickerson and Wife.

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THOSE INTERMEDIATE DEPARTMENTS.

Miss Rena Mitchell of Vicksburg writes that her Intermediate Department can be counted on for one of the Standard Departments by Jan. 1st. She says that this week her class rooms are being fitted with blackboards and tables, every thing is being painted up, and a new piano is on the way. Their 100 Intermediates led the entire Sunday School in grades last week. One of the girls' classes is planning to make an annual for the exhibit at Memphis Jan. 18-21.

The First Church of Meridian with their 90 Intermediates is also working hard on the Standard. Their fine Superintendent, Mrs. Granstrom, is very enthusiastic over the prospects.

Philadelphia sends in "thanks" for being counted in on the TEN STANDARD DEPARTMENTS we are going to have. Watch them—they have a way of doing things down there.

Kosciusko wants a study course for their Intermediate teachers and officers. They are working not only for the Standard but for a large number of 100% pupils. And they are praying for the Memphis Conference.

Following is the Standard of Excellence. Check up your department by it, then begin working with all your might on the points you have not attained. These Standards are sent free from the Baptist S. S. Board at Nashville. Write for yours today:

Standard of Excellence for the Intermediate Department

I. ORGANIZATION

1. Officers and Teachers
Supt., Assoc. Supt., sec.-treas., pianist, chorister, four teachers and two associate teachers. (And as many more as is necessary.)

2. Classes
Four or more classes, sexes separate. One-half of the girls' classes and one-half of the boys' classes shall be recognized as Standard. No class shall have more than two ages, and they must be consecutive.

3. Ages
Only 13, 14, 15, 16.

II. EQUIPMENT

1. Assembly room
A completely isolated assembly room.

2. Furnishings
Secretary's desk, blackboard, song books, place for literature.

III. SESSION.

At least one hour in length, separate from the other departments. 35 minutes at least spent in the class, 30 used for the teaching of the lesson. Department may have closing with the entire school.

IV. WORKERS' PREPARATION

1. Equipment
75% of the officers and teachers shall hold the Normal Course Diploma and the Departmental Seal.

2. Training
75% of the officers and teachers shall complete one of the Normal Course books each year; those hold-

ing a Blue Seal shall read an approved book each year.

V. PROMOTION

An annual Promotion Day from and within the department.

A grade of 75% on a written test, covering the lessons for the quarter, by one-half of the average attendance.

VI. RECORDS

Use the 6-point record; make an average grade of at least 60%.

VII. MEETINGS

At least 50% of the teachers and officers attending the Monthly Workers' Council. A department conference of at least 30 minutes once a month.

VIII. ENROLLMENT

At least two-thirds of the possibilities as shown by the last census.

IX. ACTIVITIES

1. Service
75% of the classes shall engage in some service activity each quarter.

2. Recreational
At least two department socials each year, and not in the same quarter.

X. CO-OPERATION

1. Evangelism
Co-operate in the soul-winning program of the church. Special prayers for the unsaved in the department at department conferences and prayer meeting. A list of the unsaved pupils made quarterly and visits made to these.

2. Denominational Work
Each quarter have a special program for one of the general causes fostered by the denomination and an offering taken in keeping with the church plan of finance.

Check Up—Work Up—Measure Up

CARROLL COUNTY ASSOCIATION

The Carroll County Baptist Association met on the 5th and 6th inst., with the splendid little church of Hickory Grove. Brother J. M. Corley is pastor for these good people. There was a large attendance, and a sweet Christian spirit was manifest throughout the session, with good reports from 14 out of the 16 churches composing this Association. Brother Deaton, representing the Board, was with us on the 2nd day and delivered a splendid address on our Cooperative work. Brother J. P. Noel represented The Record in a short but strong talk. We had a splendid meeting, and I am sure we all left with a resolution to do more for the advancement of our Master's kingdom.

Sincerely,
—W. D. Kimbrough, Mod.

An English army officer with a companion at Saloniki during the world war entered a restaurant and told the waiter to bring him Turkey and Greece, and said, "Hurry for I am Hungary". The waiter being dazed and slow, the officer said, "Call the Bosphorus". The head waiter appeared and said, "Gentlemen, I am sorry to Russia, but I cannot Servia".

OUR EDUCATIONAL NEEDS IN MISSISSIPPI

G. T. Howerton, Starkville, Miss.

We need to have our high schools and colleges in continuous session for forty-eight weeks in every year.

Education is not a thing apart from life. Neither is it a few years spent in preparation for life. Education is living a life. The main purpose of the school is to help us get the habits of life. In order to do this the school must be as much like the real thing as it is possible to make it. No man is going to find anywhere that the job of life is to work at it only eight or nine months in each year. One of the many reasons for having our schools in session 48 weeks in every year, and under a full head of steam is to get the student in the habit of real work. There are many other reasons—a good score of them. This writer presented so many of these good reasons to the President of A. and M. College in 1916 that he consented to recast the entire course of study in that college to fit a 48 weeks year. The plan was to have that great school set a worthy example to every other school in the state, and demonstrate to all that a real school should be in continuous session like a real bank, or a real store, or a real factory. If it had not been for the World War this plan might have stood. Or if the progressive President of A. and M. had not been relieved of his job. If it had stood ten years ago we would have had by now a great summer school in Mississippi taking care of about 1,500 of the students who go annually out of the state to get an education.

But it is "never too late to mend", and I have hopes that soon many of our schools—in fact all our colleges and high schools will be seriously in session for 48 weeks of each year. It has been pointed out that students should do about twice as much work in school as they now do. Or to put it another way round—it has been pointed out in these articles that the school work now being done in our standardized colleges in four years can be easily and really better done in about half the time. All great educators like Horace Mann, Alfred Holbrook and William R. Harper have seen this. Just last week one of our college presidents of some vision of what we should do educationally pointed out that we must arrange to give in all our colleges two-year courses fitting men and women to get out and get on to the real job of life. This declaration coming from one of our standard universities is about the most hopeful sign I have seen coming from a "standard" college in some time. This college president is on the right track of educational thought. He proposes to organize in his university a separate school for two year men and women to solve the problem of this kind of education. Others will follow this, and sooner or later we will break away from the "standardized" eight or nine months a year four year school, and have much shorter and sharper school terms.

REV. J. T. ELLIS An Appreciation

Rev. J. T. Ellis was born April 24th, 1850, and died October 1st, 1926. For more than fifty years he joyously and effectively lived and preached the glad tidings of salvation. All of this long ministry was spent within the bounds of what was originally Yazoo Association. "He died as he lived, trusting in Jesus."

To me there was no finer soul. Others have climbed to higher heights of worldly fame and others have claimed more the eyes of the people. But this is not always the true measure of a man.

He did not seek the busy marts of men,

Nor to stand in the city's blinding glare.

He wrought away from the whirl and din;

Out where simple hearts bear their loads of care.

I saw in him the simplicity of reality and he wore the dignity of a divine relationship. His face reflected the joy of a well-grounded hope, and his zeal was born of a consuming love.

His was the humility of consecration, and in him we found the forbearance of forgiveness. His unselfishness made every favor a glad surprise and enabled him to ameliorate the sting of every real or seeming oversight.

Those who knew him best will gladly join with me in saying concerning him:

We have never scented sin in all the perfume of love that floated from thy soul. We have never traced a line of dark conceit amid the light that gleamed from your eyes. Never have we caught the crass sound of deceit rasping thy sincere speech; nor have we felt the twinge of treachery in the welcome clasp of your outstretched hand.

No shock of selfishness has disturbed the journeys of your loving service and no greed for earthly gold was found in your quest for heavenly treasures.

He was not without sin, but was rather "A sinner saved by grace". Nor was he without sorrow and trial.

"It is the crushed grape that yields the blood-red wine and the bruised soul that breathes the sweetest melody".

The secret of it all is this: "He endured as seeing him who is invisible", and he journeyed as one who "looked for the city that hath foundations, whose builder and maker is God".

Many hearts along with those of the children and relatives ache with sadness and loneliness because of his going; but there is comfort in the thought that he has realized his highest ambition, the parting will not be for long and the reunion will be forever and glorious.

—Bryan Simmons.

Bert Perkins of Whoopemup, Kansas, bought two carloads of shoe pegs, sharpened the other end and sold them for oats.

NEWS FROM SARDIS

After several months without a pastor, this church was led to call Mr. N. G. Hickman to come to us directly from the Seminary. He came full of zeal and enthusiasm for the advancement of the kingdom and has taken hold of the work in a marvelous way. There are already many visible results of his labors in the increased attendance at church and Sunday School; the spiritual atmosphere of the church is fine, and financial conditions have improved greatly.

During the week beginning Sept. 27th, Mr. Hickman led us in a series of most helpful and inspiring services. Mr. J. G. Dickson of Louisville, Ky., assisted in the singing. The revival was largely attended by all denominations and everyone found food for his soul in the masterful sermons delivered by this consecrated man of God. Mr. Hickman is a close student and was led by the Spirit in such a wonderful way that even the children gave rapt attention. There was a great ingathering of souls. Ten were added by baptism and eight by letter, and one on statement.

Fraternally,

—A Member,
Sardis, Miss.

IMMANUEL MEETING

It was my privilege and joy to be with the Immanuel church, of Hattiesburg last week. In 1915 I was ordained by that church, being that year and two years before, connected with the Woman's College. The growth of each is so marked I could hardly feel myself in the same church and college of a few years gone. The present pastor, Rev. W. S. Allen, has done a fine and a large work there, in a field that requires an adjustable leader. The Lord blessed our efforts together.

I am sure I never sowed seed in finer soil than is offered in that congregation, made so, by the splendid community, growing faculty and unusually fine student body. Each of the above has increased in quantity and quality until a high degree of Christian culture is in conspicuous evidence. No greater denominational asset belongs to Mississippi Baptists than the Woman's College and every good Baptist in Mississippi rejoices in her growth and will pray that these two institutions, so much a part of each other, will continue their progress.

—O. P. Estes,
Bogalusa, La.

IMMANUEL CHURCH

Immanuel Baptist Church is putting on the greatest mission drive, we think, that it has ever made. Instead of conscripting, they are volunteering. Rev. Geo. W. Pitts is commanding the army. He is pastor at present, and has been since the church was organized three years ago, and has been working faithfully until now to get this drive on. We are asking the prayers of the Southern Baptist people that we may be successful in this great

effort and that the Holy Spirit may have full control of our hearts and minds. But, it is a sad thought to us, that Bro. Pitts is thinking of resigning. We heartily recommend him to any church or churches for an up-building in the Lord's cause. He has done a great work here. May the richest of God's blessings rest upon him and his family.

—J. J. Jones, Deacon.

CALVARY CHURCH, MEMPHIS

We have just closed a week of revival services here, using our local force entirely. This is the second meeting I have conducted with the church, besides preaching a week following the going of our help in the spring. At this time there were 24 added to the church. Within the 18 months time I have been here there have been 181 added to the church. The work has had a fair growth in every way. Our greatest problem at the present is the need of more room.

There is no paper I receive that I enjoy reading as much as I do The Baptist Record. It always gets first attention.

I hope to see a number of the Mississippi brethren during the State Convention and the Centennial.

With best wishes,

—J. A. Barnhill.

SOME SUMMER MEETINGS

Glen Allan, on beautiful Lake Washington, is one of the garden spots of our state. Here Pastor W. B. Abel labors with his faithful little group of Baptists. And here we had the joy of working with him and his good folk for eight days. Although the weather conditions were unfavorable the Lord blessed our efforts with five additions to the church.

In Choctaw County: We were with Pastor J. L. Smith, one of God's pioneer noblemen, at old Ebenezer Church. Here we found a responsive people. The church was greatly revived and the S. S. reorganized and a B. Y. P. U. started as a result of the meeting. The Lord also added to the church twenty-three by baptism. Four weeks later we were again with this same servant of the Most High at Wood's Springs Church. Here we found many difficulties, but the Lord graciously blessed the efforts of His people and the heart of the pastor was made to rejoice as he had the privilege of leading fifteen souls into the baptismal waters.

Our next meeting was with Bro. James H. Street, now Assistant Professor of Bible in Mississippi College, at Union Church in Lafayette County. This was our second time to be with Brother Street and his faithful band of workers. Brother Street has done a noble piece of work here in building up a wonderful group of willing folk who are carrying on the work in a wonderful way. The Lord blessed our efforts with thirteen additions to the church.

At Redwood we found the gifted and able Pastor Cary J. Rushing do-

ing a splendid work. We also found many of our old friends whom we used to know when we were pastor there in our college days, for this was the field we first served and it will always have a place reserved in our heart. We love these folk. On Friday morning before the meeting closed that night Brother Rushing led four young people down into the waters to follow the Lord in baptism.

Dr. Robert H. Tandy of Louisville, Ky.—whom many Mississippians will remember as the one time pastor at Hazlehurst—was with us to do the preaching at Anguilla and Catchings Churches. Both churches were helped greatly by his great messages from day to day. We have had Dr. Tandy with us before in other places, but we find that he is growing better and better all the time. We received a vision from the constructive work he has done in our midst and these churches will ever be better because of his coming to us. There were ten added to these churches during the meetings.

Yours sincerely,

—R. B. Patterson.

CLARKE COUNTY ASSOCIATION

Our Association held its recent session with Harmony Church, of which Rev. E. A. Phillips of Newton, is the popular pastor, and he was present and rendered good help. Hospitable, bountiful entertainment was dispensed by the church and community. W. H. Foster and W. L. Brunson, useful laymen, were re-elected moderator and clerk, and served with high satisfaction.

Rev. L. E. Lightsey, representing The Record and Baptist Book Store, was present and in his own inimitable way presented this cause and secured several new subscribers. Rev. J. S. Deaton, representing the State Board of Missions, made a splendid address on Stewardship and the general work of the denomination.

Every church in the association was represented both by letter and messengers. The reports and discussions generally were good. Only two items of unusual interest, at least out of the regular routine, may be noted. The following resolutions were adopted: Resolved, that while all our other schools have been increasing their endowments, thus enlarging their usefulness and qualifying them for admittance to the Southern Association of Colleges, Clarke Memorial College has been neglected. Resolved further, that we call the attention of the State Convention to this matter and request that at the earliest possible moment the larger equipment and adequate endowment of Clarke Memorial be taken up, to the end that it may be standardized as a Junior College, thereby increasing its efficiency.

A committee from the Wayne County Association was present and presented a petition for the consolidation of the two associations. A like committee from Clarke was appointed to take the matter up with the several churches and if accept-

able to them, to work out plans for the union of the two associations.

—H. D. Wilson.

"THE ONE THING LACKING"

The above headline appeared on the front page of The Baptist Record on October 21st. In looking over the list of great speeches to be made at the Convention by able men on important subjects, we find listed: "Baptist Principles", "Co-operative Program", "Foreign Missions", "Home Missions" and "Baptists Outward Bound".

The writer would suggest another subject, and that is: "The Fundamental Doctrines of Southern Baptists". If I understand the great commission, the primary purpose of it is to disciple all nations, to preach the gospel to every creature. But, we get so busy discussing ways and means, plans and schemes to carry out the commission that we forget what it is all about.

Every Baptist State Convention should by all means set apart at least one hour for a doctrinal sermon, setting forth the fundamental doctrines of the gospel of Christ, to keep the world reminded of what all our "fuss" is about. We have plenty of local talent within our state to do justice to the subject. Bro. J. W. Lee of Batesville would be glad to get a chance to deliver the sermon, and he is well qualified.

The writer offers this as a suggestion, not that the other subjects are not important, but that this is also important, and very important.

—J. E. Heath.

"Cross Crossings Cautiously," if you would avoid that run-down feeling.—Christian-Evangelist.

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East Mississippi Department

(By R. E. Breland.)

By R. L. Breland

Of Blessed Memory

Some years ago there lived in Tallahatchie County, Mississippi, a splendid lady who had a vision. She saw the thousands of poor, friendless, orphan children over the state who were going to waste and ruin, many of them, for lack of someone to care for and love them. Her righteous soul went out to them in her motherly way and she prayed and longed for a place where these neglected orphans could be cared for and trained into lives of usefulness.

Being a Baptist, the daughter of a Baptist preacher, she turned her thoughts to the Baptists of the state to prepare such a place. Being poor and unable to make a large contribution she gave one dollar and remarked that she gave it as the beginning of a Baptist Orphanage in Mississippi. To this humble beginning other dollars were added until finally the dream of the good woman came true and the work was begun in a small way, which has developed into the great plant at Jackson, The Mississippi Baptist Orphanage, which has trained and cared for hundreds of the orphan children of our state.

Last week in company with Bro. T. T. Gooch, of Oakland, and Elders W. W. Kyzar and Joe Canzoneri I made a visit to the lonely grave of this good woman. She lies in a poorly kept grave just off the highway that leads from Oakland to Charleston, near the old home where she once lived. A marble stone marks her last resting place. The forest is all around her grave, and the bushes have almost taken it. Her great service to the poor and needy has made her worthy of a better kept grave.

On this marble stone that marks her lonely bed of clay I read this inscription: "Lou H., daughter of Rev. H. B. Hayward, wife of T. H. Moore, born August 31, 1853, died July 12, 1894. 'She is not dead, but sleepeth'". As I stood there and looked upon that forsaken, neglected grave my thoughts were busy: What will the reward be to this

woman whose dust lies here for the noble deed she did when she gave the first dollar that marked the beginning of our great Orphanage, which is doing such noble work for the poor orphan children of our land? Thousands will rise up to call her blessed in that day.

Truly did her epitaph say, "She is not dead, but sleepeth", for never will Lou H. Moore die so long as the hungry children are being fed and clothed and trained in our noble Baptist Orphans' Home. This noble deed, which tells us how a little mite given may be the seed sown that will bear a bountiful harvest, should inspire us to give.

If none others will, those who have come from this institution should see to it that the grave of this great woman is cared for in a fine way. How about it, children?

Notes and Comments

In the library of Bro. T. T. Gooch, Clerk and Deacon of Oakland Baptist Church, I found an old book printed in 1792, the title of which is "Letters to a Young Lady", written by Rev. John Bennett. On the fly-leaf is written: "A present sent from Cumberland by James Harris to his Sister, Peggy Harris, Sept. 6, 1797". This was 129 years ago.

Being much interested in Baptist history, I am very anxious to buy a copy of the book, "Mississippi Baptist Preachers", by L. S. Foster. If one is found in your library that you wish to sell write me giving price.

The Baptists at Decatur, Newton County, are soon to build a splendid brick veneer house of worship located near the Agricultural High School. Dr. R. A. Venable is pastor and has been for ten years. Rev. N. L. Clarke was pastor here for more than 50 years, 1848 to 1900.

Another book found in the library of Bro. T. T. Gooch, of Oakland, was "Occasional Sermons", by Dr. John L. Johnson. There are four sermons by this noted divine: One on "Church Unity", delivered at Oxford in 1877; one "A Memorial Sermon", delivered at Grenada a few weeks after the yellow fever scourge in 1878; one "Christianity Good for Young People", a commencement sermon delivered at the Lea Female College in 1880, and the last on "The High Place of the Servant of Hu-

manity", delivered before the Y. M. C. A. at Duck Hill in 1888. It is a valuable and interesting little book.

INTERMEDIATE DEPARTMENT NOTES

One of the sweetest tributes to our Savior in the Bible is, "He went about doing good." Intermediates are never so happy as when following His example. Intermediates LOVE to be of service. November is a great month for service. It is a time of thankfulness—when we all lift our faces to the blue autumn sky framed by nature's multi-colored plaque—the frost enlivened trees—and think of Him who made all things bright and beautiful and bountiful for His much loved children. And then we are caused to consider those who are not so fortunate as are we. The Giver of "every good and perfect gift" has been especially generous with us this year. But there are those near us with whom we might share. And then the gift to us is doubly blest.

For our November Service Activities it seems that nothing could be so fine as a box packed for some old minister to show him how much we are thankful for him and the service that he has rendered his Master in the years gone by. A good book, some warm slippers, some fruit and nuts and candy, magazines, and a big bunch of cheery "thank-you" letters. What a ray of sunshine that would bring into his life.

And then how about a "thank-

you" letter to the pastor, the teacher, the superintendent, your parents and to one who led you to Christ. Count your blessings, Intermediates, and perhaps have a "thank-you" party. At this party make a scrap book on "OH! AREN'T YOU THANKFUL?" and send it to the children's ward of our hospital. Make it full of fun and sunshine. How about making November thirty days of real thanksgiving?

"What silence we keep year after year

With those who are most near to us and dear!

We live beside each other day by day,

And speak of myriad things, but seldom say

The full sweet word that lies just in our reach

Beneath the commonplace or common speech."

By the way, the Sunday School Board has a leaflet on service activities; things that we can do each month to "Serve the Lord with gladness".

We would suggest that to dramatize the Good Samaritan would be fine for November.

Everybody working hard these lovely days for the attaining of the Standard. Remember TEN STANDARD DEPARTMENTS this quarter. If your class has not registered yet, see about it this week.

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COLLEGE COLUMN

M. S. C. W.

Last Sunday

Last Sunday was a good day among our Baptist girls. We had 203 of them in Sunday School. There were 98 who made 100%. This means they were perfect on each of six points in the regular six point record system. We had 9 new members. Two of the girls teach classes at the Salvation Army Chapel, one helps with the music in the Baraca Class, one is teaching two classes in teacher training, one at morning, the other at night. Three are teaching classes at East End. Four play in the orchestra.

Birmingham-Bound

At the reading of these notes the first All-Southern Baptist Student Conference will be in progress. Over 30 girls have signed up to go. Many others want to go but do not have the money. This Birmingham meeting is making history today. It is the first all-southern gathering of our Baptist college students. The program is inspirational; the greatest speakers of our South are there; the cream of our college students, no doubt, is present. The reaction to this conference will be watched with interest. Without any doubt young people will be making life choices at this conference. Many will get their first inspiration for Christian service. Some will arrive at definite decisions. Others will find the solution to problems that have worried. It will be a character-strengthening, faith-clinching, life-inspiring, meeting of our Baptist youth. Wherever you are now, won't you stop and pray for this meeting? It was born in prayer; the program was planned after prayer; we need your prayers today. Will you pray for it,—now?

Membership Committee

This committee had a very successful meeting on Monday. There were 20 present, and 151 visits reported. A list of all Baptist girls not in Sunday School was divided among the girls on this committee, and during this week every girl not in Sunday School is getting a personal invitation to attend next Sunday. Eula Mobberly's group reported the high spot of the week. She had 9 of her group present, and 7 of them were 100%. Bessie Thompson's group ran hers a close second.

October Issue

The October copy of the "Baptist Workshop"—our monthly paper—has just gone to press. It is a Birmingham Special Issue. We have a long mailing list, but if any reader of these notes wishes a copy of this paper, we shall be glad to send it on request. We want our friends over the State to know what is going on up here!

Miss Traylor

The Y. W. A. Study course in "Gospel Triumphs in Argentina and Chile" is in progress. There is a splendid class of 27 young women

enrolled, and the interest is keen. Others will probably join before the class is over. Miss Traylor is bringing our messages at the noon meetings, and we are all enjoying them. Her theme for two days has been "God's Plan For Our Life", and they have been especially appropriate for college students just before the Birmingham Conference. In addition to the classes at the Workshop, Miss Traylor has visited the local W. M. U. circle meetings, the Sunbeams, and will visit the G. A.'s and also attend a County meeting at Mayhew on Thursday. When our visitors come, we nearly work them to death, but somehow they are always willing to come back. Miss Traylor was here last year in December. This year she heads the list of our visitors. She is the house guest of Mrs. J. L. Walker.

Euzelian S. S. Class

Mrs. Hick McClanahan is the teacher of this Sunday School Class—beginning her third year with them. The girls would have no other. Mrs. McClanahan has won her way into their hearts in a way no one else could possibly do it. She has 40 girls enrolled, and their class leads by far in the percentage of those who make 100%. Mrs. McClanahan has recently been having her girls in her home on Wednesday afternoons, by groups. Thus, she is getting personally acquainted with each of them. The personal contact always means most.

Fidelis Class

Miss Elizabeth Smith, Alumnae Secretary of M. S. C. W., is the teacher of the Fidelis Class at East End. She is popular among the students and is making a splendid teacher. The girls report her lectures interesting and thought-provoking. Miss Smith was the student President at M. S. C. W. in 1923-24, and we count ourselves fortunate that she is on our Sunday School faculty.

Other Faculty Members

We are happy to have the cooperation of a number of the college faculty in sponsoring our work. Miss Margie Morris serves as pianist for the orchestra; Miss Jeff Johnson, and Miss Stella Elliott chaperon to the B. Y. P. U.; Miss Shannon, of Brooksville, is a Sponsor for the J. D. Franks Union; Miss Beulah Culbertson is the Faculty representative on the B. S. U. Council; Miss Augusta Sykes also serves as chaperon to B. Y. P. U. One of the B. Y. P. U.'s is named in honor of her mother.

College Y. W. A.

On Wednesday P. M. the Y. W. A. held its regular bi-monthly meeting under the direction of Virginia Miller, the President. An interesting program was rendered by the Traylor Circle, which is our Freshman circle. It was under the leadership of John Alma Canfield. The next meeting will be the first Wednesday in November.

AT EAST END

The College girls and town girls who are members of the Fidelis class are enjoying Miss Elizabeth Smith's inspiring lectures. Especially beautiful and uplifting was her talk on "The Great Man—Moses", on last Sunday.

The B. Y. P. U. Sunday night was a great success. The subject of the program was "Stewardship". Group No. 2 led, with Annabel Allen as Captain. Our B. Y. P. U. is growing in spirit and in numbers and we feel that we are going to accomplish great things for the Master.

The Young people also had a part in the preaching service Sunday night. Miss Vennie Lou Dabbs, as choir leader, furnished inspiring music. Annie Lee Crawford sang a solo and Elizabeth Conn gave us a wonderful treat in a violin solo, accompanied by Lucille Spain. We could not forget to include in the program the forceful sermon of Rev. J. F. Sansing, the theme of which was, "We can overcome all difficulties with God as our helper".

—Ruby Trigg, Reporter.

Revival at First

A week's revival is just ending now, at the First church. Brother Franks did his own preaching. The college girls helped in the music, especially in the orchestra. Each night for fifteen minutes the orchestra gave a brief musical program, preceding the preaching. The college girls helping in this were: Elizabeth Conn, Elizabeth Baker, Pauline Laird, Celah Morris, and Miss Margie Morris, accompanist. In addition to these violins, there are cornets, a saxophone and clarinet in the orchestra.

MISSISSIPPI COLLEGE
CENTENNIAL
George B. Eager

The forthcoming Centennial Celebration, Nov. 18-20, has aroused me to fresh interest in my Alma Mater, and in Mississippi affairs in general. I have received and answered letters from President Provine and Secretary Gandy of the Alumni Association, about it and pledged myself to attend the celebration as a representative of the class of '71, and a loving and loyal alumnus of the dear old school. For this and other reasons, I want to enter my name as a renewed subscriber to The Baptist Record. I have had access to it all along as one of the exchanges of The Review and Expositor, of which for some years I have been Literary Editor. But, under present circumstances, with such interesting events pending, this is not enough. I want the dear old lady that I have loved so long to make intimate, weekly visits to my home, at 330 E. Broadway, where I can look into her face and consult her at any time the spirit moves me about Baptist affairs in Mississippi. So, Brother Editor, instruct your business manager to take note of

this, and—let her come, God bless her!

Now that I have broken the silence of years, so far as you are concerned as editor, I will venture to go further, and tell you and your readers a thing or two about our great "School of the Prophets", and our beloved sister institution, "The W. M. U. Training School".

The Seminary has had an extraordinary opening—the best ever, in several respects. The enrollment of students, old and new, the first week broke all records. There were forty more present than in any previous year in the schools history at a corresponding period of the session. Today Acting President Robertson reported the number within two of four hundred. Then, it represented more states of our own country and more foreign lands than in any other session. And in quality and average grade of culture of the whole body of students as well as in numbers, it measures up well, if it doesn't go beyond all past records.

As to the Training School for young women, for reasons easily explained, there is a falling off in numbers, but, as Mrs. Janie Cree Bose, the beloved Superintendent, says, "The quality was never better". Somebody has put it into slang by saying—"The finest bunch ever"; and even such a competent and careful judge and witness as Professor Dobbins, who has charge of one of the most important and popular departments of the school, and is brought into intimate and testing relations to the whole body of students, as well as to the large classes he teaches, says he has "never known a more intelligent or responsive body of students". Kindred testimony is also given by the new Professor of Bible History and Literature in relation to missions, Dr. McGinty, recent Professor of the Bible Department of Mercer University, Georgia. I may say of him too in passing that he has already established himself in the confidence, love and appreciation of both the faculty and the students of the Training School to a most remarkable degree for so short a time.

As to the significance and progress of the moving of the Seminary out into its new home and field of operations at "The Beeches", in or near the most beautiful and salubrious of all the suburbs of Louisville, I need say nothing in detailed description, as they have been so well and so often written up in our denominational weeklies, as well as in the great dailies of the city of Louisville and the country at large. It is enough to say I can conceive of no more appropriate or beautiful site for such an institution, and no more complete, attractive and adequate, well furnished and well distributed buildings, for the uses they were designed for, than we have nearing completion now on this splendid fifty acre tract so well named and known as "The Beeches". The Training School too has of late finished and entered into some new quarters: The Good Will Centre building built on a well located lot at a cost of \$35,000, and thoroughly

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up to date in beauty and utility; and the new and well equipped classroom and office for Professor McGinty in what is known as "The Annex" of "House Beautiful". It is here on the second floor that "Grandfather" and "Grandmother Eager", as the girls call us, make their home, in one of the most conveniently arranged "flats" conceivable. "The Lady Board" of the Training School insisted on Mrs. Eager, the Business Manager of the school and Chairman of the board of managers should take possession of this part of the "Annex", and make it her home and workshop. No family was ever more loving and loyal to its head, or heads, than the household that lives in the House Beautiful is to them.

One word more in conclusion, a bit of news that raised a shout among some of the girls when it was announced by Mrs. Truson, who has charge of the board in the dining-room lately. The school authorities have lifted the ban on "bobbed hair" and "short skirts". Student government prevails, and, henceforth, the girls may do as they please about these things within the bounds of decency and modesty and their "sacred calling".

SOME MEETINGS AT LONGINO AND VARDAMAN

On the third Sunday in July, I began a meeting at the Consolidated School building at Longino, Neshoba County. There was no church there, but the people wanted a meeting. I preached three times on Sunday, twice Monday and twice Tuesday. The people decided to organize a church, which we did with twenty-four members on Wednesday. The meeting continued till Thursday night at the school building. Six had accepted Christ as a personal Savior. We went to Ocobla creek for the baptizing on Friday morning and four more joined for baptism. This made a total of ten. Nine were baptized, and one was sick and could not be baptized at that time. Three others have been baptized since that time, bringing our number up to twelve. Eight of those baptized were married people, one young man and three young ladies. We plan to begin a building program some time in the near future, and we hope to have a house of worship within the next year. I hope all the Baptist brotherhood will pray for us. We have two awaiting baptism.

—S. E. McAdory.

Vardaman

On the second Sunday in August, I went with Brother R. D. Stokes to Vardaman, where he is pastor, and we began our meeting there and continued through Thursday morning, preaching twice each day. We had no additions to the church at Vardaman, but the church seemed to be greatly revived. They are a splendid people, and treat the preacher royally. It's a weak church, but a splendid field. Brother Stokes has the high esteem of his people and is doing some good

work. The people invited the visiting minister back for next year. May the Lord richly bless Brother Stokes and his work.

—S. E. McAdory.

Evangelist Mordecai Fowler Ham of Anchorage, Kentucky, head of the Ham-Ramsay Evangelistic Party, inaugurated his fall schedule of work at Mayfield, Kentucky, on Sunday, October 17th. A large tobacco warehouse has been remodeled into an ideal campaign Tabernacle with a seating capacity of 5,000 and splendid interest is evident throughout the entire section and large crowds are attending the services. Mr. Ham has just returned to America from London, England, where he was a lecturer in the recent World-Wide Bible Conference held there. The Mayfield Campaign is scheduled to last five weeks, after which Mr. Ham and his party will lead in a city-wide Tabernacle campaign in Okemah, Oklahoma, which will continue to the Christmas holidays.

THE SMITH COUNTY BAPTIST ASSOCIATION

The Smith County Baptist Association met at Taylorsville Baptist Church October 13th, at 10:00 A. M. in its annual session. The pastor, Bro. J. W. Hudson, and the ladies of the church gave us a most cordial welcome and entertained us in the finest way.

Rev. R. O. Bankston of Mize, Miss., was elected Moderator and Bro. M. Y. Miley as Clerk.

Many say this was one of the best associations they ever attended. There were large crowds at each session of the association. The reports were fine. The sermon for the association was preached by Rev. C. E. Crawford of Raleigh, Miss., and was really a great one. It filled every earnest heart with a desire to do more for Missions. The discussions were all good. Everyone who spoke was much in earnest. The State Mission Board was represented by Rev. J. S. Deaton. He presented the Cooperative Program in a great way. It was clear and forceful. Some said they were glad to hear Brother Deaton, for they understood and appreciated the Cooperative Program better.

We were glad to welcome many visitors, among whom were Brother J. L. Boyd of Magee, Brother Z. T. Sullivan of D'Lo, Brother A. J. Linton of Florence, Brother Bassett of Louin and Brethren C. S. Moulder and S. E. Murphy of Newton. The discussions and prayers that these brethren offered were of great help to us.

The Association adjourned to meet with Oak Grove Church, October, 1927.

—R. O. Bankston.

REV. J. S. SLAUGHTER

Bro. John L. Buckley wrote a short article in the interest of Rev. J. S. Slaughter. Tuberculosis developed while he was serving Ehterprise and Stonewall churches. He went to the Sanitarium for treat-

ment, and those churches kept up his salary a year while there and convalescing at his home, Stonewall, and when he went to Kannapolis, N. C., to regain his health, Enterprise church and friends gave him \$100.00 and Quitman \$50.00. In response to Buckley's letter, Shubuta sent him \$10.00. Acknowledging receipt of that, Judge Buckley said: "I was very much disappointed over the fact that our Baptist people in Mississippi just brushed the call aside, as \$42.50 was donated by you individually, Shubuta and Newton Baptist Churches, and Dr. W. R. Cooper, pastor of Blue Mountain Baptist Church, individual donation." He told me to express his deep appreciation to all who donated to him and that he feels greatly encouraged since he reached North Carolina. He is a fine Christian character, and let us all pray for his recovery —He could do so much good as a minister of the GOSPEL.

Very many have asked me to write more for The Record, that when they saw my name signed they always read it. Now I hope you will not only read this but send Bro. Slaughter a free will offering.

—W. H. Patton.

Shubuta, Miss., Oct. 16, 1926.

BLUE MOUNTAIN

Have just closed a meeting at Logtown with Brother Murry. He has been there five fruitful years. He has ingratiated himself to all the county and to all classes of people and so enjoys the confidence of all. His Sunday School is a good one and they gave to State Missions on that special day \$38. I saw his B. Y. P. U. at work and it was an inspiration indeed. He had the best talent on program who did great credit to it.

Then his work in the county is of like character. He has some fine men and women in his church and they are cooperative in all the work of the church and denomination.

I have closed my evangelistic meetings and greatly enjoyed them all. God gave us 160 for baptism.

The College is in full blast, as is the Heights. Great crowds surge into our church twice every Sunday, together with the largest and strongest faculty ever and are in full sympathy and hearty cooperation with every movement of the work of the church and kingdom of God.

Truly and in Christ,

—W. R. Cooper.

PROVIDENCE CHURCH, LAWRENCE COUNTY

The third Sunday of October will go down as a red letter day in our church.

Rev. Otis Jones preached a very impressive sermon in the morning on "The Lord Blesses Those That Obey Him". Immediately after the preaching service the church went into conference and elected three new deacons. They were Brothers William Day, Talmadge Summers and Charles Furr. Dinner was served on the grounds. After din-

ner the W. M. U., Sunbeams and Girls' Auxiliary to W. M. U. met in different parts of the church. All of these organizations were well attended, and each one is doing a fine work. Curtains are soon to be put in the church to separate the Sunday School classes. Money is being liberally given for the purchase of a piano and the W. M. U. ladies are planning to raise money to paint the church.

At the evening service Rev. P. E. Cullom preached on the "Qualifications and Duties Of A New Testament Deacon", after which the new deacons were ordained. The two older deacons, Brothers James Gunnels and Ballard Raiford, with Rev. Otis Jones and Rev. P. E. Cullom, laid hands on the new deacons after Brother Jones had prayed.

At the evening conference the church called Brother Cullom for the coming year and elected Brother Harold Lawrence clerk and Brother Gunnels treasurer. On the next third Sunday the church will vote whether to go on half time or not.

It was a pretty day and it seemed that God's Spirit was present to make everything bright in the hearts of the people. We are praying that we might have many more such days.

—A Member.

PROF. J. L. LOGAN

Just a few days ago I received news of the death and burial of Prof. John Lockhart Logan, and I feel that I cannot refrain from saying a few things about this great Christian scholar and gentleman. Prof. Logan was born in Abbeville, Miss., 58 years ago. He died in Brownwood, Texas, recently and was buried in Forest Hill Cemetery in Memphis, his funeral services being conducted by Dr. H. P. Hurt.

Prof. Logan graduated in Mississippi from Mississippi College and taught in that College several years.

I was his pastor for two years at Gloster, Miss. No pastor ever had a greater friend than Prof. Logan. He was prompt in the performance of all his Christian duties, absolutely trustworthy, never failing to respond to any request of his pastor. It is a source of much grief to me to hear of his death. May our Heavenly Father give much comfort to those who are bereaved.

His friend,

—W. E. Farr.

MRS. MOLLIE JONES

This good woman departed this life Oct. 10, 1926. She was Miss Mollie Wilson before her marriage to John Jones in 1891. She was born April 4, 1866, and joined the Baptist Church at the age of 17. Four children were born to this union, three of whom are still living, who together with her husband and other loved ones and friends mourn her going. She was a member of New Hope Church, Yalobusha County, where her body was buried. A good woman is gone.

—R. L. Breland.

THE PROOF

Jennie N. Standifer

The summer after graduation from high school, Mildred Morrison kept house for her mother with the aid of Sallie Jackson, a young negro married woman, as cook and general helper. The experience was excellent training for Mildred, and freedom from household cares helped to her mother. At first Sallie did the work fairly well, and with wonderful cheerfulness, but Mildred found many mysterious disappearances from the pantry, and always a total clean-up of all food left from meals. The cook's explanation was that she fed the yard dog and the chickens with left-overs. As her husband was often out of employment there was doubts as to Sallie's truthfulness.

Mildred also found that her cook wasted time, and took advantage of every opportunity to shirk her duties.

Some time in August a relative of Sallie's died. He had been noted as a crap-shooter and a boot-legger, but he was to be given a big funeral. Mildred gave her consent for her cook to serve an early noonday meal, and then hurry to the church.

Late that afternoon Sallie returned, her eyes red from weeping and her voice hoarse as a raven's.

"Was the funeral well attended?" asked Mildred when Sallie came to ask instructions for preparing supper.

"Yes'm, a big funeral. We buried him, and then came back to the church and had the funeral preached."

"Why was that?" asked Mrs. Morrison.

"Cousin Jerry was a bad man, Mrs. Morrison, and the preacher wanted to tell folks to stop their meanness and git religion. But honey,—you-all white folks ain't got no religion. I got a change of heart at that funeral, and I shouted all over the church. You white folks never shouts."

"We are different from your race, Sallie," replied Mrs. Morrison. "You are excitable and give way to your feelings when you are glad or when you are sad or have sorrows."

"You can't have no religion if you don't feel it enough to shout, and I'm 'fraid you heart ain't regenerated, Mrs. Morrison."

"Suppose you show you have a change of heart by the way you live, Sallie," suggested Mildred. "Shouting does not mean anything without righteous living."

"I'll live right from this on, Miss Mildred. You jest watch me."

There was indeed a marvelous change in Sallie, which made her more faithful to her duties and more trustworthy in every respect. She gave up her favorite Charleston shuffles, and sang hymns instead of giddy jazz. She did not waste time as formerly, and there was a wonderful decrease in household expenses.

Early in September a tent show came to the town for a week's theatrical performances. There was a section of the tent set apart for ne-

groes. Each night it was filled. Mildred and her friends attended several evenings, although the show was not of a high order. One morning when she entered the kitchen to give Sallie directions about breakfast, she asked:

"Were you at the show last night, Sallie?"

"No'm, Miss Mildred. I went to the meetin' goin' on at Bresh Arbor. It was a great meetin' too. Old Aunt Becky Jones got a change of heart, and she shouted tel she was plumb wore out. She's seventy-five years old, and wouldn't put her foot inside a meetin' house for years. We gotta prayin' for her and kept on prayin' all this week. And she's come through."

"You like shows, Sallie. Did you give up the show this week for that meeting?"

"Yes'm, and some others of our church did too. We goin' to give the money we didn't spend on the show to help them Bresh Arbor folks to build 'em a chapel against cold weather."

"That is fine, Sallie," approved Mildred.

Through the week Sallie continued to attend the revival services at Brush Arbor. On Saturday afternoon she came to Mildred with a request:

"Won't you read the Sunday School lesson to me, Miss Mildred? I'm goin' to teach a class of little girls, and I want to git it right. Ain't many colored women can teach in a Sunday School, and I'm needed."

Mildred gladly read and explained the lesson. Next week was a busy one getting ready for college, but Sallie's lesson was again read and explained on the next Saturday. Mrs. Morrison promised to render this service when her daughter was gone.

It was the first of June when Mildred returned from school.

"Is Sallie still with you?" she asked her mother as they drove from the station to her home.

"Yes, and a better servant could not be found. She is doing so much good among her people. She organized a 'Sisters of Zion Society' last autumn and they are paying the expenses of a negro preacher at a Theological Seminary. She has had a great influence for good over the young negroes of our community, since her change of heart at that funeral."

"How wonderful for a negro!"

"The Master who gave her the change of heart can do marvelous things through a consecrated Christian, no matter what their color. Sallie has been tested and has proved true and faithful. I believe she will continue to grow in grace and be a still greater blessing to her race."

GOD OR MAMMON?

"No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon."

(Matt. 6:24; Luke 16:13.) The words of Jesus Christ, the Son of God, our Creator, and our Redeemer, our Lord and Master. To love, obey and serve him, we must deny ourselves whatever the world, the flesh and the devil may tempt our sinful nature to desire or to do. Whatever may draw us away from God, whether it be desire of the flesh, lust of the eye, love of the world and its pleasures, or covetousness, are all expressed in the word mammon. "Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. 16:24.)

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me." (Matt. 10:37-38.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.)

"If any man serve me, let him follow me; and where I am, there shall my servant be also; if any man serve me, him will my Father honor." (John 12:26.)

—C. M. Sherrouse.

PREACHER STUDENTS AT SOUTHWESTERN BAPTIST SEMINARY

(By Lewis A. Myers, Publicity Director, Seminary)

The Southwestern Baptist Seminary has enrolled 233 theological students during the first quarter of the current session. All of these are preachers with the exception of the nine women enrolled.

Of the total number, 144 have pastoral work. Those having work are divided: 84 full time, 14 three-quarter time; 35 one-half time and 11 one-quarter time. This leaves but 80 who do not have work. Of this number, 51 have had no pastoral experience, so that would leave only 29 experienced men without work.

Recently there has been a meeting of county missionaries at the Seminary and it was revealed that within accessible distance of the school that there are more than twice as many pastorless churches as there are preacher students without

churches. One associational missionary, within 50 miles of the Seminary, reported 18 Baptist churches in his association with nine pastorless at the present time and that some of these churches were considering Seminary students. It is possible that by mid-term that practically every experienced preacher and many of the students without experience will have full, three-quarter and half-time work.

The School of Theology of the institution is the parent school and the one around which all other work revolves. Here is to be found the major Seminary emphasis.

The total enrollment of the Seminary to date is 534.

A man in Erie, Pa., had his leg broken in two places. He should have kept out of such places.

Ponce de Leon discovered the Fountain of Youth and died eight years later.

Only three things are sure in this scrambled life—Death, Taxes and Detours.

Window-cleaners are not the only men whose occupation is hazardous. We recently read of a magazine editor who dropped eleven stories into a waste basket.—Boy's Life.

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